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# *The first New Testament printed in the English language (1525 ...*

William Tyndale, Francis Fry

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of the proofs of my
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F. Fry
1870

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THE

# FIRST NEW TESTAMENT

PRINTED IN THE ENGLISH

LANGUAGE

(1525 or 1526)

TRANSLATED FROM THE GREEK BY

WILLIAM TYNDALE

REPRODUCED IN FACSIMILE

WITH AN INTRODUCTION BY

FRANCIS FRY FSA

BRISTOL

PRINTED FOR THE EDITOR

MDCCCLXII

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# INTRODUCTION.

THE NEW TESTAMENT, of which an exact copy is given in the following pages, was tranſlated from the Greek by William Tyndale, and is believed to be the firſt complete edition that was printed in the Engliſh language.

The purpoſe of this introduction is to mention a few facts relative to the early life of Tyndale, and his firſt printing of the New Teſtament; to give a brief account of the only known copy of it, which is now in the Library of the Baptiſt College in Briſtol; and to furniſh a few details reſpecting the character of the preſent reproduction.

William Tyndale, that great and good man, who was eminently qualified by God for the work of tranſlating the Holy Scriptures into Engliſh, was the ſon of John Tyndale, and grandſon of Hugh Tyndale, both of Hunt's Court, North Nibley, Glouceſterſhire,* and was born about the year 1484. There is, however, no

* From a MS. Pedigree of the Tyndales, by Oade Roberts, a deſcendant of Thomas Tyndale, younger brother of William Tyndale.

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poſitive evidence as to the place of his birth, but it was probably at Hunt's Court. At an early age he was ſent to Oxford to be educated; where, ſays Foxe, "He by long continuance grewe up and increaſed as well in the knowledge of tounges, and other liberall Artes, as eſpecially in the knowledge of the Scriptures: wherunto his mind was ſingularly addicted: In ſo much that hee lying then in Magdalene Hall, read prively to certaine ſtudents and felowes of Magdalen Colledge, ſome parcell of Divinitie: inſtructinge them in the knowledge and truth of the Scriptures."* From Oxford he removed to Cambridge; and thence, in 1519, returned to his native County, where he became tutor in the family of Sir John Walſh, Knight, of Little Sodbury. Here he reſided for two or three years, during which time he became conſpicuous for the ardour with which he eſpouſed the tenets that afterwards became ſo widely known as thoſe of the Reformation. He appears to have had no maſter or inſtructor, but to have arrived at a knowledge of the truth from his own ſolitary ſtudy of the Holy Scriptures. Taking no pains to conceal his opinions, he incurred the diſpleaſure of the eccleſiaſtics whom he met at Sir John Walſh's table. The reſult was that he was ſecretly accuſed; and in 1522 he was ſummoned to appear before the Chancellor of the Dioceſe; who, ſays Tyndale, "thretened me grevouſly/ and revyled me and rated me as though I had bene a dogge/ and layd to my charge wherof there coude

* Foxe's Actes and Monuments, fol. 1583, p. 1075.

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be none accuſer brought forth/ (as their maner is not to bringe forth the accuſer) and yet all the preſtes of y^e^ contre were y^t^ ſame daye there."* Nothing ſerious, however, immediately followed, and Tyndale returned to his patron's houſe at Little Sodbury. "It was not long after this that Tyndale, happening to be in the company of a reputed learned divine, and in converſation having brought him to a point, from which there was no eſcape, he broke out with this exclamation, 'We were better to be without God's laws, than the Pope's!' 'I defy the Pope,' ſaid he, in reply, 'and all his laws; *and if God ſpare my life, ere many years, I will cauſe a boy that driveth the plough, to know more of the Scripture than you do!*'"†

Soon after, he left Sir John Walſh's family and went to London, with the view of entering the ſervice of Biſhop Tonſtall, but the plan did not ſucceed. Our Tranſlator found hoſpitable entertainment under the roof of Humphrey Munmouth, a rich citizen of London, in whoſe family he reſided during the latter half of the year 1523. All this time he ſecretly cheriſhed his intention of tranſlating the New Teſtament into Engliſh; but he "underſtode at the laſte not only that there was no rowme in my lorde of londons palace to tranſlate the new teſtament/ but alſo that there was no place to do it in all englonde/ as experience doth now openly declare."‡

* Prologue to the Pentateuch, Ed. 1530.

† Anderſon, p. 36.

‡ Prologue to the Pentateuch, Ed. 1530.

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Tyndale therefore reſolved to go over ſea, and endeavour in Germany to tranſlate the New Teſtament, and there to print it in large numbers for circulation amongſt his countrymen at home. He embarked early in 1524 for Hamburgh, having been ſupplied by the good Munmouth with money ſufficient to defray his expenſes. How long he reſided at Hamburgh is not known; but we next hear of him at Cologne, in 1525, conducting through the preſs of Peter Quentel a quarto edition of the New Teſtament in Engliſh, with gloſſes. The work proceeded as far as ſheet K, when, through the machinations of John Cochlæus, a determined enemy of the Reformation, who obtained the ſecret from ſome of Quentel's workmen, the work was interrupted, and Tyndale, with his amanuenſis William Roye, eſcaped up the Rhine to Worms.* A fragment of this edition is in the Grenville Library in the Britiſh Muſeum, as far as ſheet H, Matthew, chap. xxii, and it is ſuppoſed to be the only portion exiſting of this work.

It is now generally conceded that Tyndale printed at Worms the New Teſtament; not, however, in quarto but in octavo, without gloſſes or prologue. He ſays in this edition, in the addreſs "To the Reder" (ſee the end of this volume), "that the rudnes off the worke nowe at the fyrſt tyme offende them not." He commences the preface to his tranſlation of the Pentateuch with, "When I had tranſlated the newe teſtament/ I added a piſtle unto the latter ende/ In which I deſyred

* Anderſon, "Annals of the Engliſh Bible."

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them y^t were learned to amend if ought were founde amyſſe."* Anderſon was of the opinion that the octavo was the firſt that was *ſent out*, and that he changed the form from quarto to octavo, and omitted the gloſſes and prologue, becauſe "His quarto Teſtament had been not merely interrupted, but *expoſed* by a malignant enemy, whoſe very eye he had evaded; the book had been *deſcribed*, and even to the higheſt authorities in England, as well as marked out for ſeizure, if poſſible."† The evidence adduced appears concluſive that this octavo Teſtament is the firſt that was completed.

As there is neither place, printer's name, nor date, in the only known copy of this edition, we will endeavour to aſcertain them from other ſources. With regard to the place, Cochlæus ſays, "The two Engliſh apoſtates (Tyndale and Roye), *ſnatching away with them the quarto ſheets printed*, fled by ſhip, going up the Rhine to Worms, where the people were under the full rage of Lutheraniſm, that there, by another printer, they might complete the work begun."‡

The queſtion, Who was the printer? is one of great intereſt; and I ſhall therefore give the evidence which I have collected on the ſubject. It will I think appear

* Prologue to the Pentateuch, Ed. 1530.

† Anderſon, vol. i. pp. 65, 66.

‡ Commentaria Joannis Cochlaei, de Actis et Scriptis Martini Lutheri, &c. *Apud S. Victorem prope Moguntiam, ex officina Franciſci Behem Typographi.* MDXLIX. Folio, p. 134. Anderſon's tranſlation is given, which I have compared with the original.

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certain that he was Peter Schoeffer. Judging by ſome of the works executed by him he was likely to be the perſon ſelected, and one in whom our Tranſlator could confide to print a Proteſtant verſion of the New Teſtament. His intercourſe with Tyndale may have quickened his zeal for printing the Holy Scriptures, which he manifeſted by three editions of the Prophets, and one of the Bible, all Proteſtant verſions in German, and a Bible and Teſtament in Latin.

Peter Schoeffer was the ſecond ſon of Peter Schoeffer, the celebrated printer of Mayence, for ſome years partner with John Fauſt. After the death of his father, in the year 1502, he became poſſeſſed of his dwelling houſe, which he ſold in 1512. Würdtwein* quotes in full the deed of ſale; in which he is called a "book printer," ſhowing that he was a printer before he left Mayence. Schaab† ſays that Schoeffer probably removed to Worms in the ſame year in which he ſold the houſe; therefore he could not have ſeen the book which the latter printed at Mayence in 1513. Schoeffer is ſaid to have become a Lutheran, and on that account to have left his relatives at Mayence and to have ſettled at Worms. This is confirmed by ſeveral facts. The German Bible which he printed is a Proteſtant verſion, and it is ſtated that it was ſuppreſſed on that account. He was denounced

* Würdtwein, Bibliotheca Moguntina, *Auguſtæ Vindelicorum*, 1787, 4to. p. 246.

† C. A. Schaab, Geſchichte der Erfindung der Buchdruckerkunſt, *Mainz*. Vol. ii. pp. 76, 78. 1830-31.

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as a printer of heretical books, his name being in the list of printers from whose offices have issued works by heretics; and the Bible which he printed at Venice, in 1542, is among the Prohibited Bibles.* I have made a list of fourteen works printed by him; seven of which have the imprint, "Worms," 1518—1529. (See pp. 27, 28.)

As I could not learn that a copy of any of the productions of Schoeffer's press at Worms existed in England, I visited the Royal Libraries of Stuttgard and Munich. The former possesses only the Bible; but in the latter I found a book on "Mining," 1518, three editions of "All the Prophets," folio and octavo, 1527, and octavo, 1528, and the Bible, 1529, all in German. The evidence afforded by these works is so conclusive, that I have appended to this Introduction facsimiles of two pages, one from the book on Mining (see page 20), the other from the first octavo edition of the Prophets (see page 23), together with the titles and imprints to identify them (see pages 19, 21, and 22); also a portion from the Bible containing the same woodcut of St. Paul which occurs in Tyndale's Testament, and the imprint. (See page 24.) Three sizes of type are used in the Testament, besides the capitals

* "Biblia Prohibita"—"Biblia Venetiis Isidori Clarii." "Typographi è quorum officinis diversorum Hæreticorum opera prodiere"—"Petrus Schoeffer." Index Auctorum et Librorum, qui ab Officio Sanctæ Rom. &c., Anton. Bladus.—*Romæ*, 1559, 4to.

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at the beginning of each chapter; and theſe, together with the numerals which mark the numbers of the folios, are all found in four works printed by Schoeffer. I have verified this by comparing the Teſtament in Briſtol with the Bible of 1529, and the folio edition of the Prophets (both of which I have lately procured), and with photographs of the two pages already named; and I have no heſitation in ſaying that the type uſed in the Teſtament is the ſame as that in the book on Mining and in the two octavo editions of the Prophets; and alſo the ſame as the ſmall type and capitals employed in the folio edition of the latter, and in the Bible. The folio numerals in the Teſtament are the ſame as thoſe in the firſt octavo edition of the Prophets, and as thoſe found in the Bible at the foot of the page, following the printer's ſignatures.

Not only is the type in theſe five works the ſame as that which is found in the Teſtament; but the ſame directing hand may be ſeen in the ſize of the page of print, the number of lines in a page, the length of the lines, and in the general ſtyle of Schoeffer's two octavo editions of the Prophets and of Tyndale's Teſtament.

The water-marks in the paper are ſhown on page 25. The larger one is not whole in any leaf of the original, owing to the folding of the ſheets into octavo. It is here given reſtored, the ſtroke acroſs it ſhowing where it is cut off at the top of a leaf. The water-mark in the paper on which Schoeffer's Bible is printed is alſo given, being the ſame deſign.

That the type occupies the ſame ſpace may be

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proved by the number of letters in a line. Taking 23 full lines in each work, the average is as follows:—the book on Mining, 37 letters and four over; the Prophets, 1527, 36½ letters; and Tyndale's Teſtament, 37 letters, leſs one in the 23 lines. Thus we have the ſame type, ſize of page, and number of lines, and very nearly the ſame number of letters in a line, in books printed by Peter Schoeffer in 1518, 1527, and 1528; and the ſame type, the woodcut of St. Paul, and the water-mark in his Bible of 1529, which we find in Tyndale's Teſtament printed at the end of 1525, or early in 1526. Are not theſe facts ſufficient to convince us that the Teſtament was printed by Peter Schoeffer in Worms, ſupported, as this evidence is, by the other circumſtances which have been already mentioned, ſuch as Tyndale's removal to Worms, the Lutheraniſm of Schoeffer, and the character of ſome of his typographical productions?

There is no date in the Teſtament, and we have no evidence that it was dated. Anderſon ſtates that it was about the middle of the year 1525 when Cochlæus cauſed Tyndale to flee to Worms, and as this octavo Teſtament was there printed immediately after, we may reaſonably conclude that it was publiſhed by the end of that year or beginning of the next, as we learn that it was ſold in Oxford by "Maſter Garrett, Curate of All Hallows, in Honey Lane, London," "before the 7th of February, 1526."* If the Teſtament was dated, it might have been 1525 or 1526.

* Anderſon's Annals, vol. i. pp. 93, 94.

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The Teſtament in the Baptiſt College, Briſtol, is the only one known complete from the beginning of the text to the end of the volume. There is an imperfect copy in the Library of St. Paul's Cathedral. That there ſhould be one copy and a portion of another, preſerved to this day, is moſt ſatisfactory.

This precious volume now reſts ſecurely in a fire-proof ſafe in the Library of the Baptiſt College, Briſtol, having been bequeathed by Dr. Andrew Gifford, in 1784, with other books, &c., to the Truſtees; and I take this opportunity of expreſſing my ſincere thanks to the Committee for their courteſy in allowing this reproduction.

The hiſtory of the Briſtol Teſtament, ſo far as it is known, is compriſed in the following quotations. In the volume is paſted a printed paragraph from a "Regiſter," dated in writing, "13 May, 1760," part of which reads as follows:—

"On Tueſday evening, at Mr. Langford's ſale of Mr. Ames's books, a copy of the tranſlation of the New Teſtament, by Tyndall, and ſuppoſed to be the only one remaining which eſcaped the flames, was ſold for fourteen guineas and a half. This very book was picked up by one of the late Lord Oxford's collectors,* and was eſteemed ſo valuable a purchaſe by his lordſhip, that he ſettled 20*l.* per annum for life upon the perſon who procured it; his lordſhip's library being afterwards purchaſed by Mr. Oſborne of Gray's-

* "John Murray" (a note in writing).

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Inn, he marked it at 15*s.* for which price Mr. Ames bought it."

On a fly leaf is written; "N.B.—This choice book was purchaſed at Mr. Langford's ſale on the 13th May 1760—by me John White, and on the 13th day of May 1776, I ſold it to the Revd. Dr. Gifford for Twenty Guineas w^ch^ was the price at firſt paid for it by the late Lord Oxford."

"JN°. WHITE."

In the Harleian Catalogue is the following, "No. 420 The New Teſtament, black Letter, ruled with red Lines, and all the initial Letters at the Beginning of each Book, repreſenting the Subject, finely coloured, as likewiſe all the capital Letters to each Chapter and Verſe throughout the Book adorned with different Colours, and raiſed with Gold, neatly bound in red Morocco." *

Ames, after deſcribing the Teſtament, ſays, "In the poſſeſſion of J. Ames." †

"Of the manner in which this copy found its way into the Harleian library, and of the value ſet upon it by lord Oxford and Mr. Ames, a ſhort but intereſting account is given in the following extract from a letter preſerved in the Bodleian library. It is in the handwriting of Ames, is addreſſed to Mr. George Ballard, and dated Wapping, June 30, 1743: 'I cannot for-

* Catalogus Bibliothecæ Harleianæ, 1743, vol. i. p. 25.

† Typographical Antiquities, by J. Ames, 1749, p. 490.

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bear telling you of my good ſucceſs in buying at lord Oxford's ſale the phœnix of the whole library; I mean the firſt Engliſh Teſtament that ever was printed in the year 1526. It has been thought no perfect one was left from the flames. My lord was ſo well pleaſed in being the poſſeſſor of it, that he gave the perſon [Mr. John Murrey] he had it of, ten guineas, and ſettled an annuity of twenty pounds a year during the perſon's life, which is yet paid him. The particulars are too many to commit to a letter; the old hiſtorians and Fox give a good account of it.' "*

The deſcription of the Briſtol Tyndale may be given as follows:—It is not in the original binding, has "Joſeph Ames" ſtamped outſide on both the covers, and Ames's book-plate is paſted in it. It is lettered on the back, "Newe Testamente by Tyndall 1ſt EDITION. M.D.XXVI." "OXFORD" was alſo on the back, but has been partly gilt over, and "FORD" only is now legible. There are marginal references in manuſcript, apparently contemporaneous, throughout the volume, which have been cut into by the binder, ſhowing that the ſize has been conſiderably reduced. A leaf meaſures 5¾ by 4 inches. The volume is evidently a choice copy, and it probably belonged, at an early period, to ſome perſon of diſtinction; as the capitals, woodcuts, and paragraph marks inſerted on every page, being 2606 in number, are all illuminated.

* Cotton. Editions of the Bible in Eng. 2nd ed. 1852, p. 2.

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The pages are ruled with red lines, and there are paſſages marked with brackets in red ink. A page, finiſhed in all reſpects like the original, will be found at page 26. The imperfect copy in St. Paul's Library has none of theſe ornaments.

The volume is without title, and begins with the text on folio 1, ſignature ¶ ii, and extends in *eights* to folio 343, miſprinted 353, with three unnumbered leaves, as will be ſeen in the following work. BB 8 is a blank leaf not numbered. Probably the title was on ¶ i. We know that if there was a title it had not the Tranſlator's name on it; for Tyndale himſelf elſewhere ſays, "The cauſe why I ſet my name before this litle treatiſe & have not rather don it in the new teſtament is, that then I folowed the councel of Chryſte which exhorteth men Math. vi. to do their good deades ſecretly and to be contente with the conſcience of wel doynge, and that God ſeeth us, and pacyentlye to abyde the rewarde of the laſt day which chriſt hath purchaſed for us: and nowe wold faine have done lykewiſe, but am compelled otherwiſe to do."*

I have thought a reproduction of the only known copy of the firſt edition of Tyndale's New Teſtament, perhaps the moſt intereſting book in our language, well worth the time, money, and pains employed in its execution. It is a faithful repreſentation of the original; and will be valued not only as a Verſion, but as

* Preface to "The Wicked Mammon," ed. 1549.

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ſhowing the ſtate of the Engliſh language, the ſtyle of the printing, the orthography (which is very irregular), the punctuation, the diviſions of the words at the ends of the lines (even to a letter), and the contractions uſed. It has been made by tracing on transfer paper, placing this on lithographic ſtones, and then printing it in the uſual way; a method evidently calculated to inſure the cloſeſt poſſible correſpondence with the original.

To prove the correctneſs of the work, I have compared a proof of every page, folding it ſo as to place each line parallel with, and cloſe to, the ſame line in the original; ſo that, by comparing the line all along, I could eaſily ſee that it was correct. *In this way I have examined every line throughout the volume*, and I believe that not a ſingle incorrect letter will be found in it. I have devoted ſo much time to this careful examination, in order that the accuracy of the work may be relied on. Tyndale alludes, in his addreſs "To the Reder," to "the rudneſs of the worke." This may refer to errors in the printing; and theſe the reader will ſee, as no alterations have been made. At the end of the volume we have "the Errours comitted in the prentynge." Some of theſe errors, however, do not exiſt, and others are incorrectly quoted. I ſtate this, leſt it ſhould be ſuppoſed that I have anywhere corrected or altered the text. I have ſpecially examined all the lines referred to in the liſt, and can ſay that they are correctly copied. Tyndale

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ſays, " there is not ſo moch as one *I* therin/ if it lacke a tytle over his hed but they have noted it/ and nombre it unto the ignorant people for an hereſy."* There are but few tittles omitted.

The paper on which this Teſtament is printed has been expreſſly manufactured to imitate the colour and appearance of the original. It is *hand-made*, the fine and croſs wires being placed in the paper-maker's mould ſo as to produce the ſame wire-marks as appear in the paper uſed by Schoeffer. The large paper copies are printed on the ſame paper, made thicker for the purpoſe. A few copies have been printed on *old* paper, which will be deſignated as ſuch.

As it was by no means uncommon for the early printers to work off ſome copies of their works on vellum, and as we have many examples of the Holy Scriptures having been ſo printed, a few copies have been taken off on this material.

The whole impreſſion of the preſent work conſiſts of 177 copies, of which 26 are in quarto. To produce theſe, the entire text has been transferred from the 88 ſtones uſed in printing the octavo ſize, to 176 ſtones required for the quarto ſize, ſo as to obtain the wider inſide and top margins. More than 50 copies are ſpecially reſerved and appropriated. It is proper to ſtate that the work has been effaced from the ſtones.

When we contemplate the hiſtory of William Tyndale, and the hardſhips and ſufferings of a life devoted

* Prologue to the Pentateuch, ed. 1530.



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to the great object of giving us the Holy Scriptures in Engliſh, the firſt-fruits of his labours being this tranſlation of the New Teſtament; that he was led to the ſtake a Martyr, for the good work which he had accompliſhed; that his tranſlation is ſo faithful that, notwithſtanding the ſubſequent reviſions by ſo many learned men, it continues to be, without any material alteration, the New Teſtament of our day: we cannot but be ſenſible of the debt of gratitude we, in common with all who ſpeak the Engliſh language, owe to him, the great Apoſtle of pure Chriſtianity and of Proteſtantiſm in England. How much greater then muſt be the debt of gratitude we owe to our Heavenly Father, who raiſed him up and qualified him for this important work, which led the way to the extenſive circulation of the ſacred volume that ſo remarkably characteriſes the nineteenth century.

Francis Fry
Cotham
Briſtol
3 Mo 1862.

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# Eyn wolgeordent vnd nützlich büchlin / wie man Bergwerck suchen vñ finden sol / von allerley Metall / mit seinen figuren / nach gelegenheyt deß gebirgs artlich angezeygt / Mit anhangenden Berckna men / den anfahenden bergleuten vast dinstlich.

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# Das erst capitel.

## Von gemeynem vrsprung der ertz/ es sei Silber/ Gold/ Zin/ Kupfer/ Eisen/ oder Plei ertz.

IN welchem sie all vber eyn tretten/ vnnd mit eynem gemeynen namen genannt werden: metallisch ertz. Ist zů mercken/ das zů der wachsung oder geburt metallisch ertzs/ gehöret eyn wircker vnd eyn vnderwoxffen ding oder materien/ die da geschickt ist zů empfahen die wirckung. Der gemeyn wircker deß ertzs vnd aller ding die da geborn werden/ ist der himel mit seinem lauff/ schein vñ einfluß/ alß die natürlichen meyster sprechen: Der einfluß deß himels wirt gemanchfeltigt durch den lauff deß firmaments/ vnd widerlauff der siben planeten. Darumb eyn ietzlichs metallisch ertz/ eynē sonderlichen zů geeygneten einfluß entpfacht/ vō seinem eygnen planeten/ vmb eygen schafft willen desselbigen vnd deß ertzs/ auch vmb eynigkeyt/ in werme/ kelte/ fenchte vnd truckne. Alß das Gold von der Sonnen oder irem einfluß/ das Silber von dem Mond/ das Zinn vom Jupiter/ Das Kupffer von Venus/ das Eisen vom Mars/ das plei von Saturno/ dz Queckſilber vom Mercurio gemacht wirt. Darumb die Metall gar offt von Hermete vñ von andern weisen mit disen namen genennet werden/ alß das Gold Sonn/ lateinisch Sol/ das Silber/ Mond/ lateinisch Luna genennt wirt/ alß klärlich in den gesunderten Capiteln eynes iegklichen Metalles gesagt wirt.



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## The Imprint
### ALLE PROPHETEN.

Getruckt zů Wormbs bei Peter Schöffern vnd volendet am dreizehenden tag des Aprillen / im jar der geburt Christi vnsers seligmachers.

M. D. XXVII.

## The Imprint
### BOOK ON MINING.

Getruckt zů Wormbs bei Peter Schöffern / vñ volendet am fünfften tag Aprill.

M. D. XVIII.

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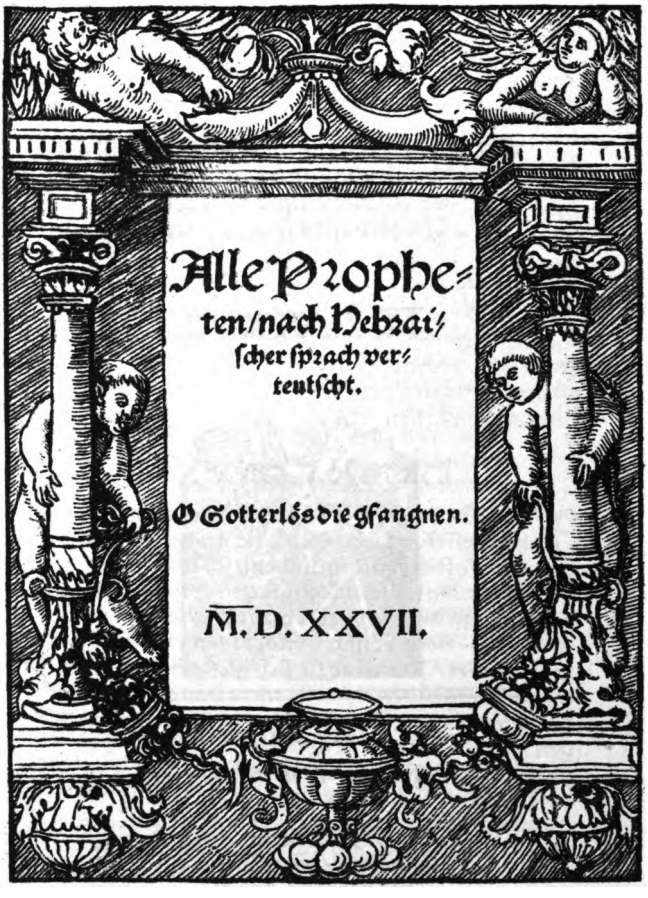


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ret/vnnd jren nachkommen bittere tag.

Nimwar/es kompt die zeit (ſpricht der herſchend HERR) das ich eynen hunger ins land ſchicken wird/aber nit eynen hũger nach brot/noch eynen durſt nach waſſer/ſonder zů hören die wort GOTTES/das ſie hin vnd her vß eym meer zům andren/vnnd von mitnacht biß gegem abend ziehen vnd vmblauffen werden/das wort GOTTES zů ſůchen/aber finden werden ſie es nitt. Dennzůmal wirt den ſchönen jungkfrawen vnnd jungen geſellenn vor durſt geſchwinden/die nun bei der ſchuld Samaria ſchweren/ſagende: O Dan ſo war dein Gott lebt/vnnd o BerSaba/ſo war das lebt zů dem man auff dem weg BerSaba zů geht/diſe werden fallen/vnd nimermehr auffſtehen.

## Das. IX. Capitel.

ICh ſahe den HERRN auff dem altar ſtehen/vñ er ſprach: Schlahe an den knopff das die pfoſten erbidmen/denn ich wil jnen allen jren geitz auff jren kopff ſetzen/vñ jre nachkomnen mit dem ſchwert erwürgē/das keyner entfliehen/noch eyniger vnder jnen entrinnen mögen wirt/ Dann ob ſie ſich gleich hinab inn die hell vergrůben/wirt ſie mein hand dēn ocht da dannē her auffholen/Steigen ſie dañ ſchon gen himmel/wil ich ſie auch herab ſtoſſen/Verſtecken ſie ſich dañ zů öberſt auff den berg Carmel/will ich ſie da ſůchen vñ holen/Ob ſie ſich dann vor meinen augen inn den abgrund des meers verkruchen/wil ich ö ſchlangen daſelbſt



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# Die ander Epistel S. Paulizů den Thessalonichern.

## Das erst Cap.

PAulus vnd Syl/ uanus vñ Timotheus. Der gmeynd von Thes salonich inn Gott vnse rem vatter / vnnd dem Herren Jesu Christo. Genad sei mit euch vnnd frid von Gott vnserm vatter/vnd dem Herrn Jesu Christo. A

## The Imprint.

Getruckt inn der Keyserlichen freistatt Wormbs/ bei Peter Schöffern im jar nach der gebürt vnsers Herren.

M. D. xxix.

*Printer's Device as in* ALLE PROPHETEN.

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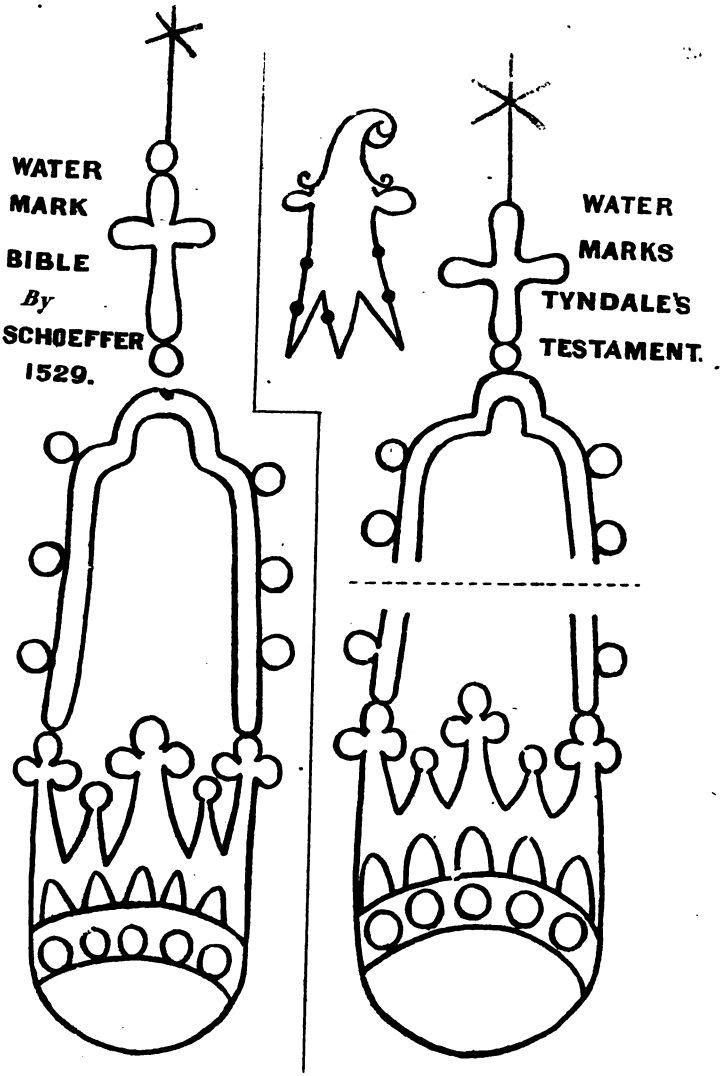


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# The fyrst pistle off S. Peter the Apostle.

## The fyrst Chapter.

Peter an Apostle of Jesu Christ/ to the that dwell here ād there as straungers thorowe out/ Pontus/ Galacia/ Capadocia/ Asia/ and Bethinia/ elect by the forknowledge off God the father/ thorowe the sanctifyinge off the sprete/ vnto obedience and sprynklynge of the bloud off Jesus Christ. Grace be with you/ and peace be multiplied.

Secunde. Cor. 1. Ephe. 1

Blessed be God the father off oure lorde Jesus Christ/ which thorowe his aboundant mercie begat vs agayne vnto a lively hope/ by there surreccion off Jesus Christ from deeth/ to enioye an inherītaunce immortall/ and vndefiled/ and that putrifieth not/ reserved in hevē for you which are kept by the power off god thorowe fayth/ vnto helth/ which health is prepared all redy to be shewed ī the last tyme/ in the which tyme ye shall reioyce/ though nowe for a seasō (iff nede requyre) ye are in hevines/ throwe manyfolde temptacions/ that youre fayth once tried beynge moche more precious then golde that perissheth (though it be tried wyth fyre) myght be founde vnto lawde/ glory/ and honowre/ when Jesus Christ shall apere: whom ye have not sene

Johannes. 26.

## *List of Books printed by Peter Schoeffer, of Worms.*

Although the following List is not needed for the object of the Introduction, it may be interesting to record the titles of all the books I have found bearing the name of Peter Schoeffer as Printer; this being the case, his name is omitted in the list. I have seen those in Munich; for the others the authority is given.

Ortulus Anime. Mentz, 1513. 8vo. *Munich.*

De dulciſſimo nomine Jeſu Officium. Moguntie, 1518. Fol. 6 leaves. *Dibdin, Decam.* vol. ii. p. 304.

Eyn wolgeordent und nützlich büchlin wie man Bergwerck ſuchen un finden ſol. Worms, 1518. 8vo. *Munich.*

Acceſſus Altaris. Moguntiae, 1520. *Panzer*, vol. vii. p. 143.

Alle Propheten. Worms, 1527. 8vo. *Munich.*

Alle Propheten. Worms, 1527. Folio. *Munich.*

Alle Propheten. Worms, 1528. 8vo. *Munich.*

Pandectarum Veteris et Novi Teſtamenti, Libri Duodecim Oth. Brunnfelſii. Wormatiae, 1528. 8vo. *Panzer*, vol. ix. p. 102.

Tredecim articuli fidei Judaeorum, Item compendium elegans hiſtoriarum Joſephi. Wormatiae, 1529. 8vo. *Panzer*, vol. ix. p. 102.

Biblia beyder Allt und Newen Teſtaments Teutſch. Worms, 1529. Folio. *Munich.*

Jacobi Ziegleri Syria, Paleſtina, Arabia, &c., Argentorati, apud Petrum Opilionem, (Schoeffer,) 1532, Folio. *Munich.*

Mancardi

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Mancardi Epiſtolæ Medicinales. Venetiis, 1541.
*Marchand. Hiſtoire de L'imprimerie.*

Novi Teſtamenti Vulgata quidem Editio, . . . cum Scholiis Iſidori Clarii. Venetiis. 1541. 8vo. 2 vols. *Marchand.*

Bibliorum Sacrorum Vulgata Editio, . . . adjectis Scholiis ab Iſidoro Clario. Venetiis, 1542. Fol. *Bodleian Library.*

Cotham Tower.

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*There is no Title*

*to the*

*Testament.*

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## ¶ The First Chapter.

Tys is the bo=
ke off the generacion off
Jhesus christ the sonne of Da=
vid/the sone also of Abraham:
Abraham begat Jsaac:
Jsaac begat Jacob:
Jacob begat Judas and hys
brethren:
Judas begat phares and zarā
off thamar:
Phares begat Esrom:
Esrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boas of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat David the kynge:
¶ David the kynge begat Solomō/of her that
was the wyfe of Vry:
Solomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:



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Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias and hys brethren about the tyme of the captivete of Babilon.
¶ After they wer ledd captive to Babilon/ Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbãde off Mary/ of whome was borẽ that Jhesus which is called Christ.
¶ All the generacions from Abrahã to David are fowrtene generaciõs. And from David vnto the captivete of Babilon/ are fowrtene generacions. And from the captivete of Babilõ vnto Christ/ are also fowrtene generacions.

¶ The byrthe off Christe was on thys wyse/ When hys mother mary was maryed vnto Joseph/ before they cam to dwell togedder/ she was founde with chylde by the holy goost. Then her husbande Joseph beinge a parfect man/ and loth to defame her/ was mynded to put her away secretly. Whill he thus thought/ behold the Angell of the lord apered vnto hi in slepe saige: Jo

seph the sonne of David/feare not to take vnto the/Mary thy wyfe. For that which is conceaved in her is of the holy goost. She shall bringe forthe a sone/and thou shalt call his name Jesus. For he shall save his people from their synnes.

¶ All thys was done to fulfill that which was spoken of the lorde be the prophet sayinge: Beholde a mayde shall be with chylde/and shall bringe forthe a sonne/and they shall call his name Emanuel/which is as moche to saye be interpretacion/as God with vs.

Joseph as soneas he awoke out of slepe/did as the angell of the lorde bade hym/and toke hys wyfe vnto hym/and knewe her not tyll she had brought forth her fyrst sone/and called hys name Jesus.

## ¶ The Second Chapter.

When Jesus was borne in Bethleem a toune of Jury/in the tyme of kynge Herode. Behold/there cam wyse men from the est to Jerusalem saynge: where is he that is borne kynge of the Jues? we have sene his starre in the est/and are come to worship hym.

¶ Herode the kynge/after he had herde thys/was troubled/and all Jerusalem with hym/and he sent for all the chefe prestes and scribes of the people/and demaunded of them where Christ shulde be borne. They sayde vnto hym: in Bethlee a toune of Jury. For thus it is written be the prophet: And thou Bethlee in the lo-

nde of Jury/ shalt not be the leest as perteynige to the prices of iuda. For out of the shal cõe a captaine/ whych shall gouern my people israhel.

¶ Then Herod prevely called the wyse mẽ/ and dyligently ẽquyred of them/ the tyme of the starre that appered. And sent them to bethleem sayynge: when ye be come thyder searche dyligentily for the childe. And whẽ ye have foũde hym bringe me worde/ that y maye come and worshippe hym also. When they had herde the kynge/ they departed/ And lo the starre whych they sawe i the este went before them/ vntyll it cam and stod ouer the place where the chylde was. When they sawe the starre/ they were marveylously gladd/ And entred into the house/ and foũd the childe with Mary hys mother/ and kneled doune and worshipped hym/ and opened there treaseurs/ ād offred vnto hym gystes/ gold/ franckynsence/ ād myr. And after they were warned in ther slepe/ that they shulde not go ageyne to Herod/ they retoured ito ther awẽ coũtre another way.

¶ After that they were departed/ lo the angell of the lorde apered to Joseph in his slepe sayynge Aryse and take the childe and his mother/ and flye into Egipte/ and abyde there tyll y bryngе the worde. For Herod wyll seke the chylde to destroye hym. Then he arose/ and toke the chylde and his mother by night/ and departed in to Egipte/ and was there vnto the deeth of Herod/ to fulfill that which was spoken of the lorde/ by the prophet/ which sayeth: out of Egipte have y called my sonne.

¶ Then Herod perceavynge that he was moc-

ked off the wyse men/ was excedynge wroth/ ād sent forth and slue all the chyldren that were in bethleem/ ād in all the costes thereof/ as many as were two yere olde and vnder/ acordynge to the tyme which he had diligently searched oute of the wyse men.

Thē was fulfilled that which was spoken be the prophet Jeremi/ saynge: On the hilles was a voyce herde/ mournynge/ wepynge/ and greate lamentacion. Rachel wepynge ffor her chyldren/ and wolde nott be comforted because they were not.

Whē Herode was deed/ Lo an angell off the lorde apered vnto Joseph in egipte saynge: arise and take the chylde and his mother/ and go into the londe of Jsrahel. For they are deed which sought the chyldes deeth. Thē he arose vp/ ād toke the chylde and his mother/ and cā into the londe of Jsrahel. But whē he herde that Archelaus did raygne in Jury/ in the roume off hys father Herode/ he was afrayde to goo thether/ notwithstondynge after he was warned in hys slepe/ he tourned a syde into the parties off galile/ and went and dwelt in a cite called Nazareth/ to ffulfill that which was spoken be the prophetes: He shal be called of Nazareth.

## The Thirde Chapter.

In those dayes Jhon the baptiser cam and preached in the wildernes off iury saynge: Repēt/ the kyngd om̄ of heven is at honde. This is he of whom it is spoken be the prophet Esay/



Low of the Ropen

which sayeth: The voyce off a cryer in wylder-
nes/prepare the lordes way/and make hys pa-
thes strayght.

This Jhō had hys garment off camels heer/
and a gerdell off a stryñe aboute his loynes. Hys
meate was locustes/ād wylde hony. Then went
oute to hym Jerusalem/and all Jury/and all
the regiō rounde aboute Jordan/ād were bap-
tised of hym in Jordan/knoledging their synes.

When he sawe many off the pharises and off
the saduces come to hys baptim/he sayde vn-
to them: O generacion of vipers/who hath ta-
ught you to flie from the vēgeaūce to come? bry-
nge forth therefore the fruites belongynge to re-
pentaūce. And se that ye ons thynke not to saye
in your selves/we have Abrahā to oure father.
For I saye vnto you/that God is able off these
stones/to rayse vp chyldren vnto Abrahā. Eve
nowe is the ax put vnto the rote of the trees: soo
that every tree which bryngeth not ffor the goode
frute/shalbe hewē downe/and cast into the fyre.

I Baptise you in water in tokē of repentaūce/
but he that cōeth after me/is myghtier then I:
whose shues i ām not worthy to bere. he shal bap
tise you with the holy gost/ād with fyre/which
hath also his fān in his hōd/and will pourge his
floore/ād gadre the wheet into his garner/and
will burne the chaffe with everlastynge fyre.

Then cam Jesus from Galile vnto Jordan/
to Jhon ffor to be baptised off hym. But Jhon
ffor bade hym/saynge: I ought to be baptysed
off the: and commest thou to me? Jesus an-
swered and sayde to hym: Lett hyt be so nowe.

For thus hit becōmeth vs to fulfyll all righte-wesnes. Then he suffred hym. And Jesus as sone as he was baptised/ cam straight out of the water: And lo heven was opē vnto hym: and he sawe the spirite of god descēde lyke a dove/ and lyght vppon hym. And lo there cam a voice frō heven sayng: thys ys my deare sone in whom is my delyte.

## ¶ The fourthe Chapter.

Then was Jesus ledd awaye of the spirite into a desert/ to be tempted of the devyll. And when he had fasted fourtye days and fourtye nyghtes/ att the last he was an hungred. Then came vntyll hym the tempter/ and sayde: yff thou be the sonne of god/ commāde that these stones be made bred. He answered and sayde: yt is wrytten/ man shall nott lyve only by breede/ But by every worde that proceadeth out off the mouth off god.

¶ Then the devyll tooke hym vpp into the holy cite/ and set hym on a pynacle of the tēple/ and sayd vnto hym: yf thou be the sonne of god/ cast thy sylfe doune. For hit ys wrytten/ he shall gyve his angels charge over the/ and with there hādes they shall stey the vpp/ that thou dashe not thy fote agaynst a stone. Jesus sayde to hym/ hit ys wrytte also: thou shalt not tempte thy lorde god.

The devyll toke hym vp agayne and ledde hym into an exceedynge hye mountayne/ and shewed hym all the kyngdomes of the worlde/ and the be-

auty of them/ and sayde vnto hym: all these will I geve the/ iff thou wilt faull doune and worship me. Thē sayde Jesus vnto hym. Avoyd Satan. For it is written/ Thou shalt worshyp thy Lorde God/ and hym only shalt thou serve.

¶ Then the Dyvell left hym/ and lo/ the angels cam and ministred vnto hym.

¶ When Jesus had herde that Jhō was takē/ he departed into Galile/ and left Nazareth/ ād went and dwelte in Capernaum/ which is a cite apon the see/ in the coostes off Zabulō and Neptalim/ to ffulfill that whiche was spokē be Esay the prophet/ saynge: Beholde the lōde of Zabulō ād Neptalim/ the waye of the see beyōde Jordan/ Galile off the Gentyls/ the people whiche sat in dercknes/ sawe greate lyght: And to them which sate in the region and shadowe off deeth/ lyght is spronge.

¶ From that tyme Jesus began to preache/ ād to say: repēt/ for the kingdōm of hevē is at hōde.

¶ As Jesus walked by the see off Galile/ he sawe two brethrē: Simō which was called Peter/ ād Andrew his brother/ castynge a neet into the see (for they were fisshers) ād he sayde vnto thē: folowe me/ and I will make you fisshers of men. And they strayght waye lefte there nettes/ and folowed hym.

¶ And he went forthe from thence/ and sawe other twoo brethren/ James the soñe of Zebede/ and Jhō his brother in the shippe/ with Zebede their father/ mendynge their nettes/ and called them. And they with out taryinge lefte the shyp and their father and folowed hym.

Lib 4.

And Jesus went aboute all Galile/ teachyng yn their sinagoges/ and preachynge the gospell of the kyogdom̄/ and healinge all mañer of sicknes/ and all mañer dyseases amōge the people. And hys ffame spreed abroode through oute all Siria. And they brought vnto hym all sicke people/ that were taken with divers diseases and gripīg?/ ād thē that were possessed with devils/ and those which were lunatyke/ and those that had the palsey/ And he healed them. And there folowed hym a greate nombre off people/ from Galile/ and from the ten cites/ and from Jerusalem/ and from Jury/ ād from the regiōs that lye beyonde Jordan.

## ¶ The .V. Chapter.

When he sawe the people/ he went vp into a mountayne/ and when he was set/ his disciples cam vnto hym/ and he opeñed his mought/ and taught them saynge: Blessed are the povre in sprete: for theirs is the kyngdom̄ off heven. Blessed are they that morne: for they shalbe cōforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which honger and thurst for rightewesnes: for they shalbe filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure i herte: for they shall se God. Blessed are the mayntevners of peace: for they shalbe called the chyldrē of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdom̄ off heven. Blessed are ye when mē shall revyle you/

and persecute you/and shall falsly say all manner of yvell sayinges agaynst you ffor my sake. Reioyce and be glad/for greate is youre rewarde in heven. For so persecuted they the prophets which were before youred ayes.

Ye are the salt of the erthe. but and if the salt be once vnsavery/what can be salted therwith? it is thence forthe goode for nothynge/but to be cast oute at the dores/and that mē treade it vnder fete. Ye are the light of the worlde. A cite that is set on an hill cañot be hid/nether do mē lyght a candell and put it vnder a bussh ell/but on a candelstick/ād it lighteth all them which are in the houssse. Se that youre light so shyne before men/that they maye se youre good workes/and glorify youre father which is in heven.

¶ Ye shall not thynke that I am come to disanull the lawe/or the prophets. no I am nott cōe to disanull them/but to fulfyll them. For truely I saye vnto you/till heve and erth perisshe/one iott/or one tytle of the lawe shall not scape/tyll all be fulfilled.

¶ Whosoever breaketh one of these lest cōaūdmentes/and shall teache mē so/he shalbe called the leest in the kyngdom off heven. But whosoever shall observe and teache them/that persone shalbe called greate in the kyngdom off heven.

¶ For I saye vnto you/except youre righteweesnes excede/the righteweesnes off the scribes and phariseis/ye cannot entre into the kyngdome off heven.

¶ Ye have herde howe it was sayd vnto the off the olde tyme. Thou shalt not kyll. Whosoever

shall kyll/shalbe in daunger of iudgement. But I say vnto you/whosoever is ãgre with hys brother/shalbe in daungre off iudgement. Whosoever shall saye vnto hys brother racha/shalbe in daunger off a coũsell. But whosoever shall saye vnto his brother thou fole/shabe in daunger off hell fyre. Therfore when thou offerest thy gyfte att the altre/and there remembrest that thy brother hath eny thynge agaynst the: leve there thyne offrynge before the altre/ãd go thy waye first and reconcile thy silfe to thy brother/and thẽ come and offre thy gyffte.

¶ Agre with thine adversary at once/whyles thou arte in the vaye with hym/lest thine adversary delyvre the to the iudge/and the iudge delivre the to themĩster/ãd thẽ thou becast ĩ to preson. I say vnto the verely: thou shalt not cõe out thence till thou have payed the vtmost farthĩge.

Ye have herde howe yt was sayde to them off olde tyme/Thou shalt nott committ advoutrie. But I say vnto you/that whosoever eyeth a wyfe/lustynge affter her/hathe committed advoutrie with her alredy in his hert.

¶ Wherfore yf thy right eye offende the/plucke hym out ãd caste him from the. Better hit is for the that one of thy mẽbres perisshe then that thy whole body shuld be caste in tho hell. Also yf thy right honde offand the/cut hym off ãd caste hym from the. Better hyt ys that one off thy membres perisshe/then that all thy body shulde/be caste in to hell.

¶ Hit ys sayd/whosoever put awaye his wyfe/let hym geve her a testymony all of her devorce-

ment. But I say vnto you: whosoeverput a-
waye hys wyfe (except hyt be for fornication)
causeth her to breake matrimony. And whoso-
ever maryeth her that is divorsed/ breketh wed-
locke.

Agayne ye have herde howe it was sayd to the
offoldetyme/ thou shalt not forswere thy silfe/
but shalt performe thyne othe to God. But I
say vnto you swere not at all: nether by heven for
hit ys goddes seate: nor yet by the erth/ ffor it ys
hys fote stole: Nether by Jerusalem/ ffor hit ys
the cite of the grete kynge: nether shalt thou swe-
are by thy heed/ be cause thou cast not make one
heer whyte/ or blacke: But your communicacion
shalbe/ ye/ ye: nay nay. For what soever is mo-
re then thai/ cometh offyvell.

¶ Ye have herde howe it ys sayd/ an eye for an
eye: a tothe for a tothe. But I saye vnto you/ thy-
at ye withstond not wronge: But yf a man geve
the a blowe on thy right cheke/ tourne to him the
othre. And yff eny man will sue the at the lawe/
and take thy coote from the/ Lett hym have thy
cloocke also. And who so ever wyll compell the to
goo a myle/ goo wyth him twayne. Geve to him
that axeth. and from hi that wolde borowe tourne
not awaye.

Ye have herde howe it is sayde: thou shalt lo-
ve thyne neighbour/ and hate thine enemy. But
I saye vnto you/ love youre enemies. Blesse them
that curse you. Do good to them that hate you/
Prayeffor them which doo you wronge/ and per-
secute you/ that ye maye be the chyldren of youre
hevenly father: ffor he maketh his sunne to ary-

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ſe/ on the yvell/ and ō the good/ and ſendeth his reyne ō the iuſte ād on the iniuſte. For yf ye ſhall love thē which love you: what rewarde ſhall ye have? Doo not the publicans even ſo? And if ye be frendly to youre brethren onli: what ſinguler thynge doo ye? Doo nott the publicās lykewyſe? Ye ſhall therfore be perfecte/ even as youre hevenly father is perfecte.

## ¶ The .vj. Chapter.

TAke hede to youre almes. That ye geve it not in the ſyght of men. to the intent that ye wolde be ſene off them. Or elſ ye gett no rewarde off youre father in heven. When ſoever therfore thou geveſt thine almes/ thou ſhalt not make a trō pet to be blowē before the/ as the ypocrites do in the ſynagogſ and in the ſtretſ/ ffor to be preyſed off men/ Verily I ſay vnto you/ they have there rewarde. But when thou doeſt thine almes/ let not thy lyfte hond knowe/ what thy righte hand doth/ that thyne almes may be ſecret/ ād thy father which ſeith i ſecret ſhall rewarde the opēly.

¶ And when thou prayeſt/ thou ſhalt nott be as the ypocrytſare. For they love to ſtond ād praye in the ſynagoggſ/ and in cozners of the ſtretſ/ be cauſe they wolde be ſene of men. Verely I ſaye vnto you/ they have there rewarde. But when thou prayeſt/ entre into thy chamber/ and ſhutt thy doze to the/ and praye to thy father which is in ſecrete: ād thy father which ſeith i ſecret/ ſhal rewarde the openly.

¶ But when ye praye/ bable not moche/ as the

gentyls do: for they thincke that they shal be herde/ ffor there moche bablyngf sake. Be ye not lyke them there fore. For youre father knoweth wher of ye haven eade/ be fore ye axe off him. After thys maner there fore praye ye.

¶ O oure father which arte in heven/ halowed be thy name. Let thy kyngdō come. Thy wyll be fulfilled/ as well in erth/ as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases/ evē as we forgeve thē which treaspas vs. Leede vs not into temptacion. but delyvre vs ffrom yvell/ Amen. For ād yff ye shall forgeve other men there treaspases/ youre father i hevē shal also forgeve you. but ād ye wyll not forgeve men there trespases/ no more shall youre father forgeve youre treaspases.

Moreovre when ye faste/ be not sad as the ypocrytf are. For they dissfigure there faces/ that hit myght apere vnto men that they faste. Verely y say vnto you/ they have there rewarde. But thou/ whē thou fastest/ añoynte thyne heed/ ād washe thy face/ that it appere nott vnto men howe that thou fastest: but vnto thy father which is in secrete. and thy father wpich seith in secret/ shall rewarde the openly.

¶ Gaddre not treasure together on erth/ where rust ād mothes corrupte/ and where theves breake through and steale. But gaddre ye treasure to gedder in heven/ where nether rust/ nor mothes corupe. ād wher theves nether breake vp/ nor yet steale. For wheare soever youre treasure ys/ there are youre hertes also.

¶ The light off thy body is thyne eye. Wherfore

Po: 7.

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if thyne eye be single/ all thy body ys full of light But ād if thyne eye be wycked/ thē is all thy body full of dercknes. Where fore yf the light that is ī the be dercknes: howe greate ys that dercknes?

¶ No man can serve two masters. For other he shall hate the one/ ād love the other: or els he shall lene the one/ ād despise the other. Ye cā nott serve God and māmon. There fore I saye vnto you/ be not carefull for youre lyfe/ what ye shall eate/ or what ye shall dryncke/ nor yet for youre boddy/ what raymēt ye shall weare. Ys not the lyfe more worth then meate? and the boddy more off value then rayment? Beholde the foules of the aier: for they sowe not/ neder reepe/ nor yet cary into the barnes/ and yett youre hevenly father fedeth then. Are ye not better then they?

¶ Whiche off you (though he toke tought there fore) coulde put one cubit vnto his stature? And why care ye then for raymēt? Beholde the lyles off the felde/ howe thy growe/ They labour not nether spyñ/ And yet for all that I saie vnto you that even Solomon in all his royalte/ was nott arayed lyke vnto one of these. Wher fore yf God so clothe the grasse/ which ys to daye in the felde and to morowe shal be cast ito the fournace: shall he not moche more do the same vnto you/ o ye off lytle fayth?

¶ Ther fore take no thought saynge: what shall we eate/ or what shall we dryncke/ or where with shall we be clothed (Aftre all these thyngs seke the gētyls) For youre hevēly father knoweth that ye have neade off all these thyngs. But rather seke ye fyrst the kyngdom off heven/ and the



Wan[illegible]

rightewesnes ther of / and all these thyngs shal-
be ministred vnto you.
Care not therfore for the daye foloynge. For the
daye foloynge shall care ffor yt sylfe. Eche dayes
troubleys sufficient for the same silfe day.

## ¶ The Vij. Chapter.

Iudge not lest ye be iudged. For as ye iudge
so shall ye be iudged. And with what mesur
ye mete / with the same shall it be mesurd to you
agayne. Why seist thou a moote in thy brothers
eye / ād percevest not the beame that ys yn thyne
awne eye. Or why sayest thou to thy brother: su-
ffre me to plucke oute a moote oute off thyne eye /
and behold a beame is in thyne awne eye. Ypo-
cryte / first cast oute the beame oute of thyne aw-
ne eye / and then shalte thou se clearly to plucke
oute the moote oute off thy brothers eye.
¶ Geve not that which is holy to doggs / nether
cast ye youre pearles before swyne / lest they tre-
ade them vnder their fete / and the other tourne
agayne and all to rent you.
Axe and it shal be geven you. Seke and ye sh-
all fynd / Knocke ād it shalbe opened vnto you.
For whosoever axeth receaveth / and he that se-
keth fyndeth / and to hym that knocketh / it shal-
be opened. ys there eny mā amōg you which wo-
lde proffer his soñe a stone if he axed him breed?
or if he axed fysshe / wolde he proffer hyme a ser-
pent? Yff ye then whiche are evyll / cann geve to
youre chyldren good gyftes: howe moche moore
shall youre father which ys in heven / geve good
thynges to them that axe off hym?

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Therfore what soever ye wolde that me̅ shulde do to you/even so do ye to the̅. This ys the lawe and the prophettes.

¶ Enter in at the strayte gate: ffor wyde is the the gate/and broade ys the waye that leadeth to destruccion: and many there be which goo in there att. For strayte is the yate/and narowe is the waye which leadeth vnto lyfe: and fewe there be that fynde it.

¶ Beware off falce prophettes/which come to you in shepes clothynge/but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gadder grapes off thornes? or figges of brymes? Even so every good tree/bryngethe forthe good frute. Butt a corrupte tree/bryngethe forthe evyll frute. A good tree cānott brynge forthe bad frute: nor yett a bad tree can brynge forthe good frute. Every tree that brynggethe not forthe good frute/shalbe hewē doune/and cast into the fyre. Wherfore by there frutes ye shall knowe them. Not all they that att say vnto me/Master/Master/shall enter int othe kyngdom̄ off heven: but he that fulfilleth my fathers will which ys in heven. Many will saye to me yn that daye/Master/Master/have we nott in thy name prophesied? And in thy name have we not cast oute devyls? And in thy name have we nott done many miracles. And then will I knowlege vnto them/that I never knewe them. Departe from me/ye workers of iniquite.

¶ Whosoever heare the off me these saynges/and doethe the same/I will lyken hyme vnto a wyse man which bylt his house on a rocke: and



B ij

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aboūdance off rayne descended / and the fludds cā / ād the wynds blewe / ād bett vppō that same housse / ād it was not ouer throwen because it was grounded on the rocke. And whosoeuer heareth of me these saīgs / ād doth not the same / shalbe lykened vnto a folysh mā / which bilt his housse apon the sonde / and abundaunce of rayne descēded / and the fludds cam / and the wynds blewe / and beet vppon that housse / ād it was ouer throwen / and great was the fall off it.

And it cam to passe / that whē Jesus had ended these sayngs / the peple were astōnied at his doctryne. For he taught them as one havynge power / and not as the scribes.

## The. viij. Chapter.

When Jesus was come downe from the monntayne / moch people folowed him. And lo / there cam a lepre / and worsheped him saynge: Master / if thou wylt / thou canst make me clene. He putt forthe his hōd and touched hi saynge: I wyll / be clene / and immediatly his lepro sy was clēsed. And Jesus said vnto him. Se thou tell no man / but go and shewe thysilf to the preste and offer the gyfte / that Moses commaūded to be offred / in witnes to them.

¶ Whē Jesus was ētred into Capernaum / there cam vnto him a certayne Cēturion / besechyng him and saynge: Master my servaunt lyeth sicke att home off the palsye / ād is grevously payned. And Jesus sayd vnto him: I wyll come and cure him. The Centurion āswered and saide: Syr I am not worthy that thou shuldest com vnder

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therofe of my houſſe/ but ſpeake the worde only
ād my ſervaūt ſhalbe healed. For y alſo my ſelfe
am a man vndre power/ ād have ſowdeers vn-
dre me/ād y ſaye to one/ go/ and he goeth: ād to
anothre/ come/ ād he cometh: ād to my ſervaūt/
do this/ and he doeth it. Whē Jeſus herde theſe
ſayngs: he marveyled/ and ſaid to thē that folo-
wed hī: Verelyy ſay vnto you/ I have not foū-
de ſo great fayth: no/ not in Iſraell. I ſay ther-
fore vnto you/ that many ſhall come frō theeeſt
and weeſt/ ād ſhall reſt with Abraham/ Iſaac
and Jacob/ in the kyngdō of hevē: and the chil-
dren of the kingdom ſhalbe caſt out in to the vt-
moſt derckнes/ there ſhalbe wepinge and gna-
ſſhing of tethe. Thē Jeſus ſaid vnto the Centu-
rion/ go thy waye/ and as thou haſt beleued ſo
be it vnto the. And his ſervaūt was healed that
ſame houre. And Jeſus went into Peters hou-
ſſe/ and ſawe his wyves mother lyinge ſicke of a
fevre/ and he touched her hande/ and the fevre
leeft her: ād ſhe aroſe/ and miniſtred vnto them.
¶ Whē the evē was come they brought vnto hī
many that were poſſeſſed with devylls/ And he
caſt out the ſpirites with a worde/ ād healed all
that were ſicke/ to fulfill that whiche was ſpokē
by Eſay the prophet ſainge: He toke on him oure
infirmytes/ and bare oure ſicknеſſes.
¶ Whē Jeſus ſawe moche people about hī/ he
cōmaūded to go over the water. And there cā a
ſcribe ād ſaid vnto him: maſter/ I woll folowe
the whyther ſumever thou goeſt. And Jeſus ſa-
id vnto hī: the foxes have holes/ and the brydes
of the aier have neſtes/ but he ſonne of the man

hath not where ō to leye his heede: Anothre that was one of hys disciples seyd vnto him: master suffre me fyrst/ to go and burye my father. But Jesus said vnto him: folowe me/ ād let the deed burie their deed.

¶ And he entred in to a shyppe/ and his disciples folowed him/ And lo there arose a greate storme ī the see/ in somoche/ that the shippe was hyd with waves/ ād he was aslepe. And his disciples cam vnto him/ ād awocke hym/ sayinge: master/ save vs/ we perishe. And he said vnto them: why are ye fearfull/ o ye endewed with lytell faithe? Thē he arose/ and rebuked the wynds ād the see/ and there folowed a greate calme. And mē marveyled and said: what mā is this/ that bothe wynds and see obey hym?

¶ And when he was come to the other syde/ ī to the coūtre off the gergesēs/ there met hī two possessed of devylls/ which cam out off the graves/ and were out off measure fearce/ so that no man myght go by that waye. And lo they cryed out saynge: O Jesu the sonne off God/ what have we to do with the? art thou come hyther to torment vs before the tyme be come? There was a good waye off from them a greate heerd of swyne fedinge. Then the devyls besought him saynge: if thou cast vs out/ suffre vs to go oure waye into the heerd of swyne. And he said vnto them: go y oure wayes. Then went they out/ ād departed into the heerd of swyne. And lo/ all the heerd of swyne was caryed with violence hedlinge into the see/ and perisshed ī the water. Thē the heerd mē/ fleed and went there ways into the cite/

Pet. 10.

and tolde every thinge/and what had fortuned vnto then that were possessed of the devyls. And lo/all the cite cam out/ād met Jesus. And whē they sawe him they besought him/to departe out off there costis.

## ¶ The iv. Chapter.

AND he entred ito the shippe: and passed over and cam ito his awne cite. And lo/they brought vnto him a man sicke off the palsey/lynge in his bed. And when Jesus sawe there faith/he said to the secke off the palsey: sonne be off good chere/thy sinnes are forgeven the. And lo/certeyne of the scribes said in them selves/he blasphemeth. And when Jesus sawe there thoughtes/he said: wher fore think eye evyll in youre hertis? Whether ys eyer to saye/thi synnes are forgeven the/or to saye: aryse and walke? That ye maye knowe/that the sonne of man hathe power to forgeve synnes in erth/then sayd he vnto the sicke of the palsey: aryse/take vppe thi beed/and go home to thyne housse. And he arose and departed to his housse. The people that sawe it/marveylled and glorified God/which had geven such e power to men.

And as Jesus passed forth from thence/he sawe a man sytt at the receyte off custume named Mathew/and said to him: folowe me. And he arose and folowed him. And hit cā to passe/thatt Jesus satt at meate in his housse. And lo/many publicans and synners/cam and satt downe also with Jesus/and his disciples.

¶ Whē the pharyses had perceaved that/they

sayd vnto hys disciples: Why eateth youre master with publicans and synners? When Jesus herde that/ he sayde vnto them: The whole neade not the visicion/ but they that are sicke. Goo and learne/ what that meaneth: I have pleasure in mercy/ and not in offerynge. For I am not come to call the rightewes/ but the sinners to repentaunce.

¶ Then cam the desciples of Jhon to hym saynge/ why do we and the farises fast ofte: but thy disciples fast not? And Jesus sayde vnto them: Can the weddynge chyldren morne as longe as the bridegrom is with them? The tym will come when the brydgrome shalbe tacken awaye from them/ and then shall they faste. No man peceth an olde garment with a pece off newe cloothe. For then tacketh he away the pece agayne from the garment/ and the rent ys made worsse. Neither do men put newe wyne into olde vessels/ for the the vessels breake/ ād the wyne runneth oute and the uessels peryshe. But they powre newe wyne into newe vessels/ ād so are both saved togedder.

¶ Whyls he thus spake vnto them/ Lo there cā a certayne ruler/ and worshipped hyme saynge: my doghter is deed all redy/ but com and lay thy hond on her/ ād she shall live. And Jesus arose and folowed hym with hys disciples. And beholde/ a woman which was diseased with an issue of bloud xij yeres/ cam behynde hym and touched the hem off hys vesture. For she sayd in her silfe: yff I maye toche but even his vesture only/ I shalbe safe. Jesus tourned hym about/ ād be-

Ed: II.

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hyld de her ſaynge: Doughter be off goode comfo-
rte/ thy fayth hath made the ſafe. And ſhe was
made wholeeven that ſame houre.

¶ And when Jeſus cam into the ruelers houſſe
and ſawe the miſtrels/ and the people wondr-
ynge/ he ſayde vnto them: Get you hence/ for the
mayde is not deed/ but ſlepeth. And they leughe
hym to ſcorne. As ſone as the people wer put fo-
rth ea dores/ he wēt in and toke her by the hond/
and the mayde aroſe. And this was noyſed thr-
ough out all the londe.

And as Jeſus departed thence/ two blynde
men folowed hym cryinge and ſayng: O thou ſo-
nne of David/ have mercy on vs. And when he
was come into the houſſe/ the blynd cam to hym
And Jeſus ſayde vnto them: Beleve ye that I
am able to do thys? They ſayde vnto hyme: ye
maſter. Then touched he their eyes/ ſayng: a cor-
dynge to youre faythe/ be it vnto you. And their
eyes wer opened. And he charged them ſayng:
See that no mā knowe of it. But they as ſone as
they were departed/ ſpreed abroade hys name
throughe oute all the londe.

¶ As they went out/ beholde/ they brought to
hym a dom̄ man poſſeſſed of a devyll. And as ſo-
ne as the devyll was caſt oute/ the dom̄e ſpake.
And the people merveled/ ſaynge: it never ſco
appered in Iſrahel. But the phariſes ſayde: he
caſteth oute devyls/ by the power of the chefe de-
vyll.

¶ And Jeſus wēt about all the cites ād tounes/
teachynge in their ſinagoges and preachyng the
goſpell off the kyngdom̄. And healinge all maner

sicknes and desease amōge the people. But whē he sawe the people/ he had pite on thē/ be cause they were pined awaye/ and scattered abroade even as shepe/ having no shepheerd.
Thē sayde he to hys disciples: the herveſt is greate/ but the laborers ar seawe. Wherfore praye the harveſt lorde/ to sende forth labourers into hys harveſt.

## ¶ The v. Chapter.

AND he called his xij disciples vnto him/ād gave them power over all vnclene spirites/ to cast them oute/ and to heale all maner of sicknesses/ and all maner off deseases.
¶ Then names of the xij apostles are these. The fyrst/ Simon wich ys called Peter: and Andrew his brother. James the sonne off Zebede/ād Jhon his brother. Philip ād Bartlemew. Thomas and Mathew the publican. James the sonne off Alphe and Lebbeus/ otherwyse called Taddeus. Simon off eane/ and Judas Jscariōth/ which also betrayed hym.
These xij sent Jesus/ and cōmaunded thē sayinge: Goo nott into the wayes thatt leade to the gentyls/ and into the cites off the samaritans ēter ye nott: But go rather to the lost shepe off the houſse of israbel. go ād preach sayng: that the kyngdom off heven ys at hande. Heale the sicke/ clense the lepers/ rayse the deed/ caste oute the devils. Frely ye have receved/ frely geve agayne. Posses nott golde/ nor silver/ nor brasse/ yn yo/

Luk 12.

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ure gerdels/ nor yet scrip towardes your iourney
Nether two cotes/ nether shues/ nor yet a rod.
For the workman is worthy to have his meate.
Into whatsoever cite or toune ye shall com/ enquyre who ys worthy yn it/ and there abyde till
ye goo thence.
¶ And whē ye come into ā housse/ grete the same. And yff the housse be worthy/ youre peace
shall come apon the same. But yf it be not worthy/ youre peace shall retourne to you agayne.
And whosoever shall nott receave you/ nor will heare youre preachynge/ when ye departe
oute off that housse/ or that cite/ shake of the duste of youre fete. Truely I say vnto you: it shalbe easier for the londe off Sodoma/ and Gomora/ in the daye off iudgement/ then for that cite.
¶ Lo I sende you for the as shepe amonge wolves. Be ye therfore wyse as serpentes/ ād innocent as doves. Beware off men/ ffor they shall deliver you vp to the counseils/ and shall scourge you in there synagoggs. And ye shall be brought to the heed rulers and kynges for my sake/ in witnes to them and to the gentyls.
¶ But whēthey put you vp/ take no thought howe or what ye shall speake/ for yt shall be geven you/ even in that same houre/ what ye shall saye. For it is not yet that speke/ but the sprete of your father which speaketh in you. The brother shall betraye the brother to deeth/ ād the father the sonne. And the chyldren shall aryse agynste their fathers/ and mothers: and shall put them to deethe/ and ye shall be hated off all men/ ffor my name. But who soever shall continew vnto



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the ende/ shal be saved.

When they persecute you in wone cite/ flye in to another. I tell you for a treuth/ ye shal nott fynysshe all the cites of israhel/ tyll the sonne of man be come. The disciple ys nott above hys master: Nor yet the servaunt above his lorde. It is ynough for the disciple to be as hys master ys/ and that the servaunt be as his lorde ys. Yf they have called the lorde off the housse beelzebub: howe moche more shall they call them of his housholde so? feare them nott therefore.

¶ There is no thinge so close/ that shall not be openned/ and no thinge so hyd that shall not be knowen.

¶ What I tell you in derckness/ that speake ye in lyght. And what ye heare in the eare that preache ye on the housse toppes.

¶ And feare ye nott them which kyll the body/ ād be nott able to kyll the soule. But rather feare him/ which is able to destroye bothe soule ād body in hell. Are nott two sparowes solde for a farthinge? And none of them dothe lyght on the grounde/ with out youre father. And nowe are all the heers of youre heeds numbred. Feare ye not therfore/ ye are off more value/ then many sparrowes.

¶ Who soever therfore knowlegeth me before men/ him will I knowledge before my father in heven. But who so ever shall denye me before mē/ him will I also denye before my father which ys in heven.

¶ Thynke not/ that y am come to sende peace in to the erth. I cam nott to send peace/ but a swearde. For y am come to sett a māatt varyaunce

Fol. B.

ageynst hys father/ and the doughter ageynst her mother/ ād the doughterelawe ageinst her motherelawe: And a mānes foes shalbe/ they of his owne housholde.

¶ He that lovith hys father/ or mother more thē me/ is not worthy of me. And he that loveth his sone/ or doughter more then me/ is not mete for me. And he that taketh nott his crosse and foloweth me/ ys nott mete for me. He that fyndeth his lyfe/ shall lose it: and he that losith hys lyfe for my sake/ shall fynde it.

He that receavith you/ receavith me: and he that receavith me/ receavith him that sent me. He that receavith a prophet ī the name of a prophet/ shall receave a prophetes reward. And he that receavith a righteous man in the name of a righteous man/ shall receave the reward of a righteous man. And whosoever shall geve vnto won of these lytle wonnes to drinke/ a cuppe of colde water only/ in the name of a disciple: I tel you of a trueth/ he shall not lose his reward.

## ¶ The. xj. Chapter.

And it cam to passe when Jesus had ended his precepts vnto his disciples/ he departed thence/ to preache and teache in there cites.

¶ When Jhon beinge in prison herde the workes of christ/ he sent two of his disciples ād sayde vnto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye have herde and sene. The blinde se/ the halt goo/ the lyppers ar clensed: The deef heare/ the ded



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are reysed vp ageine/ and the gospell is preached to the povre. And happy is he hatt is noott hurte by me.

¶ Even as they departed/ Jesus began to speake vnto the people of Jhon. What went ye for to se in the wylderues? went ye out to se a rede waveringe with the wynde? oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde/ they that weare soofte clothig are in kynges howses. Butt what went ye oute for to se? went ye outt to se a prophet? Ye I saye vnto you/ and more then a prophet. For this is he off whom it is wrytten. Beholde/ I sende my messenger before thy face/ which shall prepare thy waye before the.

¶ Verely I saye vnto you/ amonge the chyldren off women arose there not a greter then Jhon baptist. Notwithstondinge he that ys lesse in the kyngdom off heven/ ys greter then he. Frō the tyme off Jhon baptist hytherto/ the kyngdom of heven suffreth violence/ and they that make violence pull it vnto them. For all the prophetes/ & the lawe prophesyed vnto to tyme of Jhon. Also yf ye will receave it/ thys ys Helyas/ which shuld come. He that hath eares to heare/ let hi here

¶ But wheare vnto shall I lyken this generacion? it ys lyke vnto chyldren/ which sytt in the marlett/ and call vnto there felowes/ and saye: we have pyped vnto you/ and ye have not daunsed We have morned vnto you/ and ye have not sorowd. For Jhon cam nether eatynge nor drinkinge/ and they saye he hath the devyll. The sonne of man came eatynge ād drinkinge/ and they sa-

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ye/ be holde a glutto/ ād a drynker of wyne/ and a frend vnto publicans/ and synners. And wysdome is iustified off her chyldren.

Thē begā he to vpbraid the cites/ i which most of his miracles were dō/ because they did not repēt. Wo be to the Chorasin. Wo be to the Bethzaida: for if the miracles which wer shewd i you had bene done in tyre ād sidon they had repented lōge agō i sack cloth ād asshes. Nevertheles I say to you: it shall be esier for Tyre & Sidon at the day of iudgmēt/ thē for you. And thou Capernaū which art lift vp vnto hevē/ shalt be thrust doune to hell. ffor if the miracles which have bene done i the/ had bene shewed i Sodō: they had remayned to this daye. Nevertheles I say vnto you: it shall be easiar for Sodō i the day of iudgemēt/ thē for the. Thē Jesus answered ād sayd I prayse the o father lorde of heven ād erth/ because thou hast hid these thyngs frō the wyse ād prudēt. ād hast opened thē vnto babes/ even so father for so it pleased the. All thyngs are geven vnto me of my father. And no man knoweth the sōne/ but the father. nether knoweth eny mā the father/ save the sōne/ ād he to whome the sonne will open hym.

Come vnto me all ye that labour/ ād are ladē/ & I will ese you. Take my yoke ō you & lerne of me for I ā meke ād loly in herte: and ye shall fynde ese vnto youre soules. For my yoke is easy/ and my burden is light.

## ¶ The vij. Chapter.

At that tyme wēt Jesus ō the sabot day thor ow the corn ād his disciples wer āhōgred/

and begant o plucke the eares off coorne/ and to eate. When the pharises had sene that/ they sayde vnto hi: Behold thy disciples do that which is not lawfull to do apon the saboth day. He sayde vnto them: Have ye nott reed whatt David did/ when he was anhoungered/ and they also which were with hym? Howe he entred into the housse of God/ and ate the halowed loves/ whiche wer not lawfull ffor hym to eate/ nether ffor them which were with hym: but ōly for the prestes. Or have ye not reed in the lawe/ howe that the prestes in the temple breake the saboth daye and yet are blamlesse? But I saye vnto you: thar here is one greater thē the temple. Whet fore if ye had wist what this saynge meneth: I requyre mercy/ and not sacrifice. ye wold never have condēned inocentes. For the sōne off man is lord even off the saboth daye.

¶ And he departed thence/ and went into their Sinagogge/ and beholde there was a mā/ whiche had his hande dryed vp. And they axed hym saynge: Ys yt lawfull to heale apon the saboth daye? because they myght acuse him. And he sayde vnto them: whycheys he amonge you/ iff he had a shepe fallen into a pitt ō the saboth daye/ that wolde not take hym and lyft hym out? And howe moche ys a man better then a shepe? Wherfore it ys lefull to do a good dede on the saboth daye. Then sayde he to the man: stretch forth thy hand/ and he stretched it forthe/ ād yt was agayne made even as whole as the other.

¶ Thē the faryses went forthe/ ād toke counsell agaynst hym/ howe they myght destroye hym.

Fol: 15.

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Whē Jesus knewe that/ he departed thence/ ād moche people folowed him/ ād he healed thē all. and charged them/ that they shulde not make hī knowē/ to fulfyll that which was spokē by Esay the prophet/ which sayeth: Beholde my sonne/ whom I have chosen/ my derlinge/ ī whom my soule hath had delite. I wyll put my sprete on him/ ād he shall shewe iudgemēt to te gētyls. He shall not stryve/ he shall not crye/ nether shall eny man heare hys voyce in te streetꝭ/ a brosed rede/ shall he not breacke/ and flaxe that begynneth to burne he shall not quenche/ tyll he sende forth iudgement vnto victory/ and in hys name shall the gentyls truste.

¶ Thē was brought to hym/ wō possessed with a devyll whych was both blynde and dom̄. and he healed him/ īsomoch that he which was blynd ād dom̄/ both spake ād sawe. And all the people were amased/ ād sayde: Ys not this the sōne of david? Whē the pharises herde that/ they sayde: he dryveth the devyls no nother wise oute but by the helppe off belsebub the chefe of the devyllꝭ. ¶ But Jesus knewe there thoughtꝭ/ ād sayde to them. Every kyngdom devided with in it sylfe shalbe desolate. Nether shall eny cite or housholde devyded ayenst it sylfe/ contynue. So if satā cast out satā/ thē ys he devyded ayēst him sylfe. Howe shall then hys kyngdō endure? Also if y by the helppe of belzebub cast out devyls: by whose helppe do youre childrē cast them out? therfore thei shalbe youre iudges: But if I cast out the devyls by the sprete of god: then ys the kyngdom of god come on you?

¶

¶ Other howe can a man enter into a mighty
manes houſſe/ and violently take awaye his go-
des: excepte he fyrſt bynde the ſtronge man/ and
then ſpoyle hys houſſe. He that tys not with me
ys agaynſt me. And he that gadereth not with
me ſcattereth abrode. Wherfore I ſay vnto you
all maner offſynne and blaſphemy ſhalbe forge-
ven vnto men/ but the blaſphemy againſt the holy
goost/ ſhall not be forgeven vnto me. And who-
ſoever ſpeaketh a worde agaynſt the ſone off man/
it ſhalbe forgeven him. but whoſoever ſpeaketh
agaynſt the holy goost/ yt ſhall not be forgeven
hym: no/ nether in this worlde/ nether i the wor-
lde to come.

Other make the tree good/ and his frute good
alſo: or els make the the tree evyll/ and his frute
evyll alſo. For the tree ys knowen by hys frute.
O generacion of vipers/ howe can ye ſaye well/
when ye youre ſelves are evyll? For of the abun-
dance of the hert/ the mouthe ſpeaketh. A good
man oute of the good treaſure of hys hert/ bryn-
geth forth good thynges. And an evyll man out
off his evyll treaſure/ bryngeth forth evyll thin-
ges. But I ſay vnto you/ that of every vdell wo-
rde/ that men ſhall have ſpoken: they ſhall geve
a countes at the daye off indgement. For by thy
wordes thou ſhalt be iuſtifyed: and by thy word
thou ſhalt be condemned.

¶ Then anſwered certayne off the ſcribes and
off the phariſes ſaynge: Maſter/ we wolde ſay-
ne ſe a ſygne of the. He anſwered them ſaynge: the
evyll and advoutrous generacion ſeketh a ſigne/
but there ſhall no ſigne be geven to the/ but the

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signe of the prophete ionas. for as ionas was thre days ād thre nyghtes i the whales belly: soo shall the sōne of mā be thre days ād thre nightes i the hert of the erth. The mē of nini vite shall rise at the day of iudgement with this nacion/ ād condemne thē. For they repēted at the preachynge of Jonas. ād beholde/ a greater then Jonos ys here. The quene of the south shall ryse at the day of iudgement with this generaciō ād shall condemne thē: For she cam from the vtmost parties of the worlde/ to heare the wisdome of Solomon/ ād behold heare is a greater thē Solomō.

¶ Whē the vnclene sprete is gone out of a man/ he walketh throughout dry places/ seking reest and fydeth none. Thē he sayeth: I will retourne a geyne into my housse/ frō whence I cam oute. And whē he is come/ he fyndeth the housse empty and swepte/ and garnisshed. Thē he goeth his waye/ ād taketh sevē spretes worsse thē hym silfe/ and so entre they in and dwell there. And the ende of that man is worsse then the beginnyng. Evē so shall it be to this froward enacion.

¶ Whill he yet talked to the people: beholde hys mod ād his brethrē stode without the dorꝰ/ desyting to speake with hi. Thē wō sayd vnto hi: behold thy mod ād thy brethrē stōd without/ desirige to speke with the.

¶ He āswered ād sayd to him that tolde hi: Who is my mother? or who are my brethrē? And he stretched forth his hond over his disciples ād sayd: behold my mother ād my brethrē. For whosoever fulfilleth my fathers will which e is in heven/ he is my brother/ my suster/ and my mother.

## ¶ The. viij. Chapter.

THe same daye wēt Jesus out off the house/ and sat by the see syde/ and moch people resorted vnto hi/ so gretly that he wēt and sat in a shyppe/ and all the people stode on the shoore. And he spake many thyngs to them in similitudes/ sayinge: Behold/ the sower went forth to sowe/ And as he sowed/ some fell by the wayes syde/ and the fowles cam/ and devoured it vppe. Some fell apō stony groūde where it had not moche erth/ and a non it sprōge vppe/ because it had no depht off erth: and when the sun was vppe/ hitt cauth heet/ and for lake off rotynge wydered awaye. Some fell amonge thornes/ and the thornes arose and chooked it. Parte fell in goode grūde/ and brought forth good frute: some an hūdred fold/ some fifty fold/ some thyrty folde. Whoso ever hath eares to heare/ let him heare.

¶ And hys disciples cā/ and sayde to him: Why speakest thou to them in parables? he answered and sayde vnto them: Yit is geven vnto you to knowe the secretes off the kyngdom of hevē/ but to thē it is not gevē. For whosumever hath to hi shall hit be gevē: and he shall have aboūdance. But whosoever hath not: frō hi shalbe takyn awaye eve that same that he hath. Therfore speake I to thē in similitudes. For though they se/ they se not: and hearinge they heare not: neither vnderstonde. And in thē is fulfylled the prophesy of Esay/ which prophesi sayth: with youre eares ye shall heare and shall not vnderstode/ and with youre eyes ye shall se/ and shall not perceave. For

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this peoples hert ys wexed grosse. And their eares were dull of herynge/ād their eyes have they closed/lest they shulde se with their eyes/and heare with their eares/ād shuld vnderstōde with their hert/ād shulde tourne/that y myght heale them.

¶ But blessed are youre eyes/for they se/and youre eares/for they heare. Verely y say vnto you/that many prophets and perfaicte mē have desired to se tho thinges which ye se/and have not sene thē: ād to heare tho thiges which ye heare/ād have not herde thē. Heare ye therfore the similitude off the sower. When a man heareth the worde of the kingdō/and vnderstōdeth it not/there cometh the evyll mā/and catcheth awaye that which was sowne in hys hert. And thys is he which was sowne by the waye syde. But he that was sowne in the stony grūde ys he/which heareth the worde of God/and anon with ioye receaveth itt/yet hath he no rotte in him selfe/ And therefore he dureth but a season: for as sone as tribulation or persecucion arryseth beeause of the worde/by and by he falleth. He that was sowne amonge thornes/ys he that heareth the worde off God/ But the care off this worlde/ And the dissaytfulnes off ryches choke the worde/And so ys he made vnfrutfull. He which is sowne in the good groūde/ys he that heareth the worde and vnderstondeth it/ which also bereth frute/ād bringeth forth/some hūdred folde/some fyfty folde/ād some thyrty folde.

Another similitude put he forth/ vnto them sayinge: The kyngdom off heven ys lyke vnto a man which sowed good seede in his felde. But

whyll men shlepte/ther cam his foo/ and sowed tares amonge the wheate/ and went his waye: Whē the blade was sprōge vp/ād had brought forth frute/ thē appered the tares also. The servaunts cam to the housholder/ and sayde vnto him: Syr sowedest not thou good seed i thy closse/ from whence then hath it tares? He sayde to them/ theē vious man hath done this. Then the servaunts sayde vnto hym: wyltt thou then that we go ād gader it? and he sayde/ nay/ lest whyll ye go about to wede out the tares/ ye plucke vp/ peal so with them the wheate by the roltf: let both the grow to gether tyll harvest come/ and in time of harvest/ I wyll saye vnto my repers/ gad ther ye fyrst the tares/ ād bynd them in sheves to be brēt: but gadther the whecte i to my barne.

¶ Another parable he putt forth vnto them sayinge. The kyngedō of hevēs lyke vnto a graine of mustard seede/ whych a man taketh ād soweth in his felde/ whych is the leest of all seedes. But when it is growne/ it is the greatest amōge yerbes/ād is a tree: so that the brydes of the aier come/ād bylde in te braunches of it.

¶ Another e similitude sayde he to them. The kyngdom of heven is lyke vnto levē which a woman toke and hyd in iij pecks offmeele/ tyll all was levended.

¶ All these thyngs spake Jesus vnto the people by similitudes/ and with oute similitudes spake he nothinge to them/ to fulfyll that which was spokē by the prophet sayinge: I wyll opē my mouth in similitudes/ād wyll speake forth things whych have bene kepte secrete from the begynnynge off

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the worlde.

Then sent Jesus the people awaye/ and cam to house/ ād hys disciples cam vnto him/ sayinge: declare vnto vs the similitude of the tares off the selde: Then answered he and sayde to them. He that soweth the good seed/ ys the sōne of mā/ the selde ys the worlde. The children off the kyngdom are the good seed. The evyll mans childrē are the tares. But the enemy which soweth thē/ is the devill. The harvest is the end of the world and the repers be the angels. For even as the tares are gadered/ and brent in the fyre: so shall it be in the ende off this worlde. The sonne off man shall send forth his āgels/ and they shall gadther out off his kyngdom all thinge that do hurte/ and all thē which do iniquite/ and shall cast thē into a furnes of fyre. There shalbe waylynge ad gnasshyng off teth. Thē shall the iustemē shyne as bryght as the sun in the kyngdom of their father. wosoevet hath eares to heare/ let hi heare.

¶ Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde/ the which a mā founde and hidde it: and ffor ioy there of goeth and selleth all that he hath/ and byeth that felde.

¶ Agayne the kyngdom off heven is lyke vnto a marchaūt/ sekynge after good pearles/ which when he had founde one precious pearle/ wentt and solde all that he had/ and boughtit.

¶ Agayne the kyngdom off heven is lyke vnto a neet cast in to the see/ that gadereth off all kynd of fysshes: which when it is full/ mē draweto lōde/ and sitt and gadre the good in to their vessels ād cast the bad awaye. So shall it be at the ēde of



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the worlde. The angels shall come and sever the bad from the good/ ād shall cast them into a furnes of fyre/ there shalbe waylinge ād gnasshynge of teth.

¶ Jesus sayde vnto them: have ye vnderstonde all these thyngs: they sayde/ yes yr. The sayde he vnto them: Therfore every scribe which is conige vnto the kyngdō of heven/ is lyke an housholder/ which bryngeth forth/ out of hys treasure/ thyngs both newe and olde.

¶ And hyt cam to passe whē Jesus had fynnesshed these similitudes that he departed thence/ ād cam into his awne countre/ and taught in there synagoggs/ in so moche that they were astunyed and saide: whence cā all thys wysdon ād power vnto him? is not thys the carpēters sone? is not hys mother called mary? ād hys brethrē be calleg/ James ād Joses and Symon and Judas? and are not hys systers all here with vs? Whēce hath he all these thyngs? And they wer hurte by him. Then Jesus sayde vnto them: there is no prophet with out honoure/ save i hys awne cōntre/ ād amōge his awne kynne. And he dyd not many myracles there/ for there vnbeleves sake.

## ¶ The. xiiij. Chapter.

AT that tyme Herod the tetrarcha herde off the fame of Jesu/ and sayde vnto his servauntes: This is Jhon baptist. he is risen agayne from deeth/ and therfore hys power vs so greate. For Herod toke Jhon and bounde hym/ and put hym in preson ffor Herodias sake/ hys brother phips wyfe. For Jhon sayde vnto hym: hit

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ys not lawfull for the to have her. And when he wold have put hym to deeth / he feared the people / because they counted hym as a prophet.

¶ When Herodꝭ birth daye was come / the doughter off Herodias daunsed before them / and pleased Herod. Wherfor he promysed with an oth / that he wolde geve her whatsoever she wolde axe. And she beinge informed of her mother before / sayde geve me here Jhon baptistꝭ heed ī a platter. And the kynge sorowed: neverthelesse for his othes sake / and for their sakꝭ which sate also att the table / he comaunded yt to be geven her. And sent and behedded Jhō in the preson / and his heed was brought in a platter and gevē to the damsell / and she brought it to her mother. And his disciples cam and toke vp his body / ād buryed it. and went and tolde Jesus.

¶ When Jesus had herde that / he departed thence by shippe into a desert place out of the way. And when the people had herde therof / they followed hī a fote out of there cites. And Jesus wēt forth and sawe moche people: and his herte dyde melte vppon them / and he healed off thē those that were sicke. Whē evē was come / his disciples cā to hī saynge. This ys a deserte place / and the daye is spent / let the people departe that they maye go into the tounes / and bey thē vytayllꝭ. But Jesus sayde vnto them: They have no neade to go awaye: Geveye them to eate. Thē sayde they vnto hī: we have here but. v. loves and two fysshes. He saide: bringe thē hyd ther to me. And he comaūded the people to syt downe ō the grasse And toke the. v. loves / and the. ij. fysshes ād lok-

ed vp to heven and blessed/and brake and gave the loves to his disciples/and the disciples gave them to the people. And they all ate/ād wer suffised. And they gadered vp of the gobbets that remained/xij basketf full. They that ate were in nōbre about v. M. mē/besyde wemē ād childrē. ¶ And strayght way Jesus made his desciples enter into a shippe/ and to goo over before him/ whill he sent the peple away. And as soone as he had sent the peple away/ he went vp into a moūtayne alone to praye. And whē nyght was come he was there hym silf alone. and the shippe was in the middes of the see/ and was toost with waves/ for it was a contrary wynde. In the fourthe watche of the night Jesus cam vnto thē walkynge on the see: and when hys disciples sawe hī walkynge on the see/ they were amased/ sayinge: it is some spirite/ād cryed out for feare. And streyght waye Jesus spake vnto them saynge: be of good cheare/ it is y/ be not afrayed.

Peter answered/ and sayde: master/ ād thou be he/ bidde me come vnto the on the water. and he sayde come. And whē Peter was come doune out of the shyppe/ he walked on the water/ to go to Jesus. But when he sawe a myghty wīde/ he was afrayed. And as he began to synke/ he cryed sayīge: master save me. And inmediatly Jesus stretched forth his honde/ and caught him/ ād saide to hym: O thou of lytell fayth: wherfore diddest thou dout? And as soone as they were come ī to the shippe/ the winde ccassed. Thē they that were in the shyppe cā ād worshypped him/ sayinge: of a truth thou arte the sonne off God.

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And when they were come over/ they wēt i to the lōde of genazareth. And whē the mē of that place had knowledge of hi/ they sent out i to all that countrey rounde about/ ād brought vnto him all that were sicke/ ād besought him/ that they myght touche the border of hys vesture only. And as many as touched hytt/ were made safe.

## ¶ The xv. Chapter.

Thē cam to Jesus: scrybes and pharises frō Jerusalem/ sayinge: why do thy disciples trās gresse the tradicios of the seniours? for they wesshe not there hondes/ whē they eate breed: He answered/ and sayde vnto them: why do ye also transgresse the cōmaundmēt of god/ thorowe youre tradicios? for god cōmaūded/ sayinge: honoure thy father ād moder/ ād he that speaketh evyll ayenst hys father or mother/ shall suffer deeth. But ye saie/ every mā shall saie to his father or mother: whatsoever thyng I offer/ that same doeth profyt the/ ād so shal he not honoure hys father ād mother. And thus have ye made/ that the cōmaundment of god is with out effecte/ through youre tradicios. Ypocrytes wel prophesied off you/ Esay sayinge: This people draweth nie vnto me with there mouthes/ ād honoureth me with their lippes/ yet their hert is farre frō me: but i vaine they worshippe me teachinge doctrine/ which is nothig but mēs precepts.

¶ And he called the people vnto hi/ and sayde to them: heare and vnderstōde. That which goeth i to the mougth/ defyleth not a mā: but that which cōmeth out of the mougth/ defyleth the man.

Then cam his disciples/ād sayde vnto hym: perceavest thou/ howe that the pharyses are offended hearinge thys sayinge? Ze answered/ād sayde: all plantes which my hevēly father hath nott planted/ shalbe plucked vppe by the rotes. Lett them alone/ they be the blynde leddersof the blynde. If the blynde leede the blinde/ boothe shall fall in to the dyche.

¶ Then answered Peter and sayd to him: declare vnto vs thys parable. Then sayde Jesus: are ye yett with outē vnderstōdinge? perceave ye not/ that whatsoever goeth in at the mouth/ descendeth doune in to the bely/ād ys cast out in to the draught? Butt those thinges which proceede out of the mought come from the herte/ and they defyle a mā. For out of the herte come evyll thoughtes/ murder/ breakyng of wedlocke/ whordō/ theefte/ falce witnesbe rynge/ blasphemy. These are the thinges which defyle a man. Butto eate with vnwesshen hondes/ defyleth nott a man.

¶ And Jesus went thence/ād departed in to the costes of Tire ād Sidon. And beholde a womā which was a cananyte cam out of the same coostes/ and cryed vnto him/ saynge: have mercy on me lorde the sonne off David/ my doughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then cam to him his disciples/ and besought him sayinge: sende her awaye/ for she foloeth vs cryinge. Ze answered/ and sayde: I am not sent/ but vnto the loost shepe of the housse of Israhel. Thē she cam ād worshypped him/ sayinge: master sucker me: Ze answered and salde: it is not good/ to take the chil-

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drēs breed/ ād to cast it to whelps. She answered and saide: it is truthe/ never the lesse the whelppes eate of the crōmes/ which fall from there masters table. Then Jesus answered and sayde vnto her. O woman greate ys thy fayth/ be hit to the/ even as thou desyrest. And her doughter was made whole even at that same tyme.

¶ Thē Jesus went awaye from thence/ ād cam nye vnto the see of galyle/ and went vppe in to a moūtayne/ ād sat doune there. And moche people cam vnto hym havīge with them/ halt/ blīde/ dom̄/ maymed/ ād other many: ād cast them doune at Jesus fete. And he healed them/ in so moche that the people wōdred/ to se the dom̄ speake/ the maymed whole/ the halt to go/ and the blīde to se. and they glorifyed the god of israhel.

¶ Jhesus called his disciples to him and saide: I have compassion on the people/ because they have contynued with me nowe iij dayes/ ād have nothinge to eate: and I wyll not let them departe fastinge/ leste they perisshe ī the waye. and his disciples sayd vnto him: whēce shuld we get so moche breed ī the wyldernes/ as shulde suffyse so greate a multitude? and Jesus sayde vnto thē: howe many loves have ye? and they seyde: seven and a feawe fysshes. And he cōmaunded the people to syt doune on the grounde. And toke the seven loves/ and the fysshes and gave thanks/ and brake them/ and gave to hys disciples/ ād his disciples gave thē to the people. And they all ate/ and were suffysed. And they toke vppe of the broken meate that was leste vij baskets full. They that ate were iiij M men/ besyde wemen

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and chyldren. And be sent awaye the people/ and toke shyppe and cam into the parties of Magdala:

## ¶ The. xvj. Chapter.

Then cam to hym the pharises with the saduces also/ and dyd tempte hym/ desyrige that he wold shewe them some signe from heve. He answered and sayde vnto them: At even ye saye/ we shall have fayre wedder. and that because the skye is reed: in the morninge/ ye saye/ to daye shalbe foule wedder/ and that because the skye is troubelous and reed. O ye hypocrytes/ ye can discerne the fassion of the skye: and can ye not discerne the sygnes of the tymes? The froward nacion/ and advoutrous/ seketh a sygne/ there shall no nother sygne be geven vnto the/ but the sygne of the prophet Jonas. So left he the and departed.

¶ And whe his disciples were come to the other side of the water/ they had forgotte to take breed with them. The Jesus sayd vnto them: Take hede and beware of the leve of the pharises/ and of the saduces. They thought among them selves sayinge: we have brought no breed with vs. Whe Jesus vnderstode that/ he sayd vnto the. O ye of lytell fayth/ why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave/ nether remeber those v loves se whe there were v M men/ and howe many basketts toke ye vp? Nether the vij loves/ whe there were iiij M: and howe many basketts toke ye vppe? Why perceave ye not the/ that y spake not vnto you of breed/ whe I sayde/ beware off the

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leve of the pharises and of the saduces. The vn-
derstode they howe that he bad not them bewa-
re of the leve of breed: but of the doctryne of the
pharises/and of the saduces.

¶ Whe Jesus ca in to the coostes of the cite which
is called cesarea philippi/he axed hys disciples
sayinge: whom do me saye that I the sone of ma
am? They saide/some saye that thou arte Jho
baptist/some helyas/some Jeremias/or wo of
the prophets. He seyde vnto them: but who saye
ye that I am? Symon Peter answered/ad saye-
de: Thou arte Crist the sonne of the livynge god.
And Jesus answered and sayde to him: happy
arte thou Simon the sonne of Jonas/for flesshe
and bloud have nott opened vnto the that/butt
my father which is i heve. And I saye also vnto
the/that thou arte Peter. And apon this roocke
I wyll bylde my congregacio. And the gates off
hell shall nott prevayle a geynst it. And I wyll
yeve vnto the/the keyes of the kyngdo of heven/
ad what soever thou byndest vppo erth/yt shall
be bounde in heven. and what soever thou low-
sest on erthe/yt shalbe lowsed in heven.

¶ The he charged his disciples/that they shul-
de tell no ma/that he was Jesus Christ. From
that tyme forth/Jesus bega to shewe vnto hys
disciples/howe that he must go vnto Jerusale/
ad suffer manythigs of the seniors/ad of the hye
prestes/ad of the scribes/ad must be killed/and
ryse agayne the thirded daye. Peter toke hi a side/
ad bega to rebuke hym sayige: master faver thy
sylfe/this shall not come vnto the. The tourned
he aboute/ad sayde vnto Peter: go after me Sa-
tan/thou offendest me/because thou perceavest

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nott godly thyingf: but worldly thingf.
¶ Jesus then sayde to hys disciples. Yf eny mā
wyll folowe me/ leet hym for sake hym sylfe/ and
take hys crosse and folowe me. For who soever
wyll save hys lyfe/ shall loose yt. And whosoe-
ver shall loose hys lyfe for my sake/ shall fynde
yt. Whatt shall hit proffet a man/ yf he shulde
wyn all the whoole worlde: so he loose hys owne
soule? Or els what shall a man geve to redeme
hys soule agayne with all? For the sone off man
shall come in the glory of hys father/ with hys
angels/ and thē shall he rewarde every man ac-
cordinge to hys dedes. Verely I saye vnto you/
some there be amonge thē that here stonde/ why-
ch shall nott taste of deeth/ tyll they shall have
sene the sonne of man come in hys kyngdom.

## ¶ The .vij. Chapter.

And after vj dayes Jhesus toke Peter and
James and Jhon hys brother/ and brought
them vppe ī to an hye mountayne out of the
waye/ and was transfygured before them. and
hys face dyd shyne as the sun/ and hys clothes
were as whyte as the light. And beholde there
appered vnto thē Moses and Helyas talkinge
with him. Then answered Peter/ and sayde to
Jesus: master here is good beinge for vs. Yff
thou wylt/ leet vs make here iij tabernacles/ wo
for the/ and won for Moses/ and won for He-
lias. Whyll he yet spake/ beholde a bright clou-
de shadowed them. and lo a voice out of the clou-
de sayde: This is my deare sonne/ in whon I de-
lite/ heare hym. And when the disciples herde

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that they fell flatt on there faces/ and were soo ze afrayed. And Jesus cam and touched them/ and sayde: aryse and be not afrayed. Then lyfte they vppe their eyes/ and sawe no man/ but Jesus only.

¶ And as they cam doune from the moūtayne/ he charged thē sayinge: se that ye shewe thys vysion to no man/ tyll the sonne of man be rysen ageyne from deeth. And hys disciples axed of him/ sayinge: Why then saye the scribes/ that Helias muste fyrst come? Jesus answered/ and sayd vnto them: Helias shall fyrst come/ āde restoze all thyngs. And I saye vnto you that helias ys come alredy/ and they knewe hym nott: butt have done vnto him whatsoever they lusted. In lyke wyse shall also the sōne of mā suffre of them Then hys disciples perceaved that he spake vnto them of Jhon baptist.

¶ And when they were come to the people/ ther cā to hym a certayne mā/ and kneled doūe to hym saynge: Master have mercy on my sonne/ ffoz he is frantick: and ys soze vexed. And oft tymes falleth into the fyze/ and oft into the water. And I brought him to thy disciples/ and they coulde not heale him. Jesus answered and sayde: O generacion faythles and croked: howe longe shall I be with you? how longe shall I suffre you? bryng him hidder to me. And Jhesus rebuked the devyll/ āde he cam out. And the child was healed even that same houre.

¶ Then came hys disciples secretly and sayde: Why could not we cast hi out? Jesus sayd vnto them: Because of youre vnbelfe. Foz I saye ve-

ryly vnto you: yff ye had faythe as a grayne off
mustard seed / ye shuld saye vnto this mountayne
remeve hence to yonder place / and he shulde
remeve: Nether shuld eny thynge be vnpossyble
for you to do. but this kynde goeth not oute but
by prayer and fastynge.

¶ Whill they passed the tyme i galile / Jesus sayde
vnto them: the sonne off man shalbe betrayed
into the hondes off men / and they shall kill hym
and the thyrde daye he shall ryse agayne. And they
sorowed greatly.

¶ When they were come to Capernaum: They
that were wont to gadre poll money / cam to Peter
and sayde: Doth youre master paye tribute?
He sayd: ye. And when he was come into the house / Jesus spake fyrst to hym / saying: What thynkest thou Simon? of whome do the kyngs off
the erth take trbute / or poll money? of their children / or of straungers? Peter sayde vnto hyme:
of straungers. Then sayd Jesus vnto hym agayne: Then are the chyldren fre. Nevertheless / lest
we shulde offende them: goo to the see and cast in
thyne angle / and take the fysshe that fyrst cometh vp: and when thou hast opened his mouthe /
thou shalt fynde a pece of twelve pens / that take
and paye for me and the.

## ¶ The xviij. Chapter.

The same tyme the disciples cam vnto Jesus
saying: who is the greatest in the kyngdom
off heven? Jesus called a chylde vnto hym / and
set hym in the middes of them / and sayd: Verely
I say vnto you: except ye tourne / and become as

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childrē/ye cānot ēter into the kyngdom off hevē. whosoever therfore shall submit him silfe as this chylde/ he is the greatest ī the kyngdom of heven. And whosoever receaveth suche a chylde in my name/ receaveth me. But whosoever offend won of these lytell wons/ which beleve in me: yt were better for hym/ that a millstone were hanged aboute his necke/ and that he were drouned in the depth of the see. Wo be vnto the world because of evill occasions. Hit is necessary that evyll occasions be geven/ neverthelesse woo be to that mā/ by whom evyll occasion cōmeth. Wherefore yff thy honde or thy fote geve the an occasion of evyll: cut hym of and cast hym frō the. Hit is better for the to enter into lyfe halt or maymed/ rather then thou shuldeste havynge two hondes/ or two fete/ be cast into everlastyng fyre. And yf also thyne eye offende the/ plucke him oute and caste hym from the. It is better for the to enter into lyfe with one eye/ then havyug two eyes to be cast into hell fyre.

Se that ye despise not won of these litell wons For I saye vnto you/ that tin heven their angels behold the face of my fader/ which ys ī heven. Ye ād the sōne of mā is come to save that which is lost. How thynke ye? Yf a mā had an hōdred shepe/ ād one of thē shuld goo astray/ will he not leve nynty ād nyne ī the moūtains/ ād go ad seke that wō which is gone astray? if it happē that he fynd hī/ veryly I say vnto you: he reioyseth more of that shepe/ then of the nynty ād nyne which wēt not astray. Evē so hit is nott the wyll of youre father in heuen/ that won off this lytell wons shulde perishe.

¶ Moreover yf thy brother trespas ayenst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the/ thou hast wonne thy brother: but yf he heare the not/ then take with the wō or two/ that in the mouth of two or three witnesses/ all saīgs maye stōde. Yf he heare not thē/ tell hit vnto the cōgregacion: yf he heare not the congregacion/ take him as an hethen mā/ and as a publican. Verely I say vnto you whatsoever ye bynde on erth/ shalbe bōde in hevē. And whatsoever ye lose on erth/ shalbe losed in hevē.

Agayn I say vnto you that if two off you shall agree in erth in eny maner thinge whatsoever they shall desyre: hit shalbe gevē them of my father which is in heven. For where two or three are gadered togedder in my name/ there am I in the mydd̄ off them.

¶ Then cam Peter to hym/ and sayde: master/ howe ofte shall my brother trespas agenst me/ and I shall forgeve hym: shall I forgeve hym seven tymes? Jesus sayd vnto hym: I saye nott vnto the seven tymes: but seventy tymes sevē tymes. Therefore is the kyngdom off hevē lykened vnto a certayne kynge/ which wolde take a cōtt of his servaunt̄/ and when he had begune to recken/ won was browght vnto hym/ which ought hym ten thousande talentt̄: but when he had nought to paye/ the lord cōmaunded him to be solde/ and his wyfe/ and his childrē: and all that he had/ and payment to be made. The servaunt fell doune and besought hym sāinge: Syr Reve me respyte/ and I vyll paye hit every whit. The had the lorde pitie on the servaunt/ and



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lowsed hym/ and forgave hym the dett.
¶ The same servaunt went out and founde wone off his felowes/ which ought hym an hundred pence. And leyed hōdf on hym/ and toke hym by the throote/ saige: paye that thou owest. And his felowe fell doune/ and besought hym/ saynge: have pacience with me/ and I wyll paye the all/ And he wollde not/ but wēt and cast hym into preson/ tyll he shulde paye the dett. When his other felowes sawe what was done/ they were very sory and cam and tolde vnto there lorde all that had happened. Then the lorde called hi/ād sayde vnto hym. O evyll servaūt/ I forgave the all that dett/ because thou prayedest me: Was it not mete also/ that thou shuldest have had compassion on thy folow/ evē as I had pitie on the? ād his lorde was wroth/ and delyvered hym to the ioylers/ tyll he shulde paye all that was due to hym. So lyke wyse shall youre hevenly father do vnto you/ yf ye wyll nott forgeve with youre hertt/ eache wō to his brother there treaspases.

## ¶ The xix. Chapter.

AND it folowed when Jesus had fynysshed those sayingf/ he gat hym frō Galile/ and cam in to the coostf off iewry beyonde Jordan/ and moche people folowed hym/ and he healed thē theare. Then cam vnto hym the pharises to tempte hym/ and sayde to hym: Is hit lawfull for a man to put a waye his wyfe for all manner off causes? He answered/ and sayde vnto them Have ye not redde howe that he which made mā at the begynnynge/ made thē man and woman?

and saide for thys thinge/ shall a man leve father
and mother/ and cleve vnto his wyfe/ and they twayne
shalbe one flesshe. Wherfore nowe are they not
twayne/ but one flesshe. Let not man therefore put
a sunder/ that which god hath cupled to gedder.
The sayde they to hym: why did Moses comaunde
to geve vnto her a testimonial of divorsement
and to put her a waye? He saide vnto them: Moses
because of the hardnes of youre hertt suffred
you to put awaye youre wyfes: But from the be
gynnynge hit was nott so. I saye therefore vnto
you/ whosoever putteth awaye his wyfe (except
hit be for fornicacion) and maryeth another/ bre
aketh wedlocke. and whosoeu marieth her which
is divorsed/ doeth commyt advoutry.

Then spake his disciples to hym: yff the mat-
ter be so betwene man and wyfe/ then is it not good
to mary. He sayde vnto them: all men can not a-
waye with that saynge: but they to whom it is ge-
ven. There are chaste/ which were so borne out of
the mothers belly. And there are chaste/ which
be made of men. And there be chaste/ which have
made them selves chaste for the kyngdom off hea-
vens sake. He that can take it lett hym take it.

¶ Then were brought to hym yonge chyldren/
that he shulde put his hondes on them and praye
And his disciples rebuked them. Jesus sayde vn-
to them: suffre the chyldren/ and forbid them not
to come to me/ ffor vnto suche belongeth the kig-
dom off heven. And when he had put his hondes
on them/ he departed thence. And behold one
can/ and sayde vnto hym: good master/ what good
thinge shall I do/ that I maye have eternal lyfe?
He sayde vnto hi: why callest thou me good? the-

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reis none good but won/ād that it god. But ād thou wilt entre i to lyfe/kepe the cōmaundmētf. He sayde: Which? And Jesus sayde: thou shalt not kyll. thou shalt not breake wedlocke. Thou shalt not steale: thou shalt nott beare falce witnes. honoure thy father ād mother. ād thou shalt love thyne neghbour as thy sylfe: the yonge man sayde vnto him: I have observed all these thigf from my youth/what have y more to do? Jesus sayde vnto him: yf thou wylt be perfecte/goo ād sell that thou hast/ād geve it to the povre/ād thou shalt have treasure i heve/ād come and folowe me. When the yonge mā herde that sayinge/he went a waye mornynge. For he had greate possessions.

¶ Jesus sayde the vnto his disciples: Verely I saye vnto you/a rych mā shall with difficulte enter into the kyngdom of heve. And moreover I saye vnto you: it is easier for a camell to go throough the eye of a nedle/then for a rych man to enter into the kingdom of heven. When his disciples herde that/they were exceedingly amased/sayinge: who then can be saved? Jesus behelde them/ād saide vnto them: with men this is vnpossyble/but with god all thingf are possyble.

¶ Then answered Peter/and saide to him: Beholde we have forsaken all/and have folowed the: what shall we have therfore? Jesus sayde vnto them: verely I saye to you/that ye which have folowed me in the seconde generacio( whe the sonne off man shal syt in the seate of his maieste) shall syt also vppo xij seatf/and iudge the xij trybf off Jsrahel. And whosoever forsaketh housse/or brethren/or systers/other father/or mother/or wyfe/or children/or lyvelod/for my

names sake/ the same shall receave an hundred folde/ and shall inherete ever lastynge lyfe. Many that are fyrste shalbe laste/ and the laste shalbe fyrste.

## ¶ The xx. Chapter.

For the kyngdom off heven ys lyke vnto an housholder/ which went out erly in the morniget to hyre labourers into hys vynyarde. And he agreede with the labourers for a peny a daye and sent them into hys vynyarde. And he went out about the thyrde houre/ and sawe other stondyng ydell in the market place and sayd vnto them go ye also into my vynyarde/ and whatsoever is right/ I will geve you. and they went there way. Agayne he went out about the syxte and nynthe houre/ and dyd lyke wyse. And he went out about the eleventhe houre and founde other stondynge ydell/ And sayde vnto them: Why stode ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vynyarde/ and whatsoever shalbe right/ that shall ye receave.

¶ When even was come the lorde of the vynyarde sayde vnto hys steward: call the labourers/ and geve them their hyre/ begynnyng at the laste/ tyll thou come to the fyrste. And they whiche were hyred about the eleventhe houre/ came and receaved every man a peny. Then came the fyrst/ supposyng that they shulde receave more/ and they like wyse receaved every man a peny. And when they had receaved it/ they grudged agaynst the good man of the housse saying: These

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laste have wrought but one houre / and thou hast made them equall vnto vs which have born the burthen and heet of the daye.

¶ He answered to one of them saynge: frende I do the no wrõnge. dyddeste thou not agre with me for a penny? Take that which is thy duty / ãd goo thy waye. I will geve vnto this last / as moche as to the. Is yt not lawfull for me to do as me liſteth with myne awne? Is thyne eye evyll because I am good? Soo the laste ſhalbe fyrſte / and the fyrſte ſhalbe laſte. For many are called and fewe be choſen.

¶ And Jeſus aſcended to Jeruſalem / and toke the xij diſciples apart ein the way / and sayde to them: Loo we goo vp to Jeruſalem / ãd the ſõne off man ſhalbe betrayed vnto the chef preſtes / and vnto the ſcrybes / and they ſhall condemne hym to deeth / and ſhall delivre hym to the gentils / to be mocked / to be ſcourged / and to be crucified. ãd the third day he ſhall ryſe agayne.

¶ Then cam to hym the the mother off ẽbedeſ thildrẽ with her ſõnes worſhippynge hi / ãd deſyrynge a certayne thynge off hym. He ſayd vnto her: What wylt thou have / She ſayde vnto hym: Graũte that theſe my two ſõnes maye ſitt one on thy right hond / and the other on thy lifte honde in thy ỹngdom.

¶ Jeſus answered and ſayd: Ye wot not whatt ye axe. Are ye able to drynke off the cuppe that y ſhall drynke of. And to be baptiſed with the baptī that y ſhalbe baptiſed with / They ãſwred to yi: That we are. He ſayd vnto thẽ: Ye ſhall drynke of my cupe / ãd ſhalbe baptiſed with the ba-

pti that y shalbe baptysed with: But to syt on my
ryght hond/and on my lyft hond/is not myne to geve:
but to thē for whō it is prepared of my father.
¶ And when the ten herde this/they disdayned
att the two brethren. But Jesus called thē vnto
hym/and saide: Ye knowe/that the lordes of the
gentyls have dominacion over them/And they
that are great/exercise power over thē. It shall
not be so amonge you: But whosoever will be
greate among you/let hym be youre minister/
and whosoeed wilbe chefe/let hi be youre servaūt.
Even as the sonne off man cam/not to be minis-
stred vnto/but to minister: and to geve his lyfe
for the redempcion off many.
¶ And as they departed frō Hierico/moche pe-
ople folowed hym. And beholde two blynde mē
syttinge by the way syde/when they herde/that
Jesus passed by cryed sayinge: Master the son-
ne off David have mercy on vs. And the people
rebuked thē/because they shulde holde there pe-
ace: But they cryed the moare/sayinge: have mer-
cy on vs master which arte the sonne off David.
Then Jesus stode styll/and called thē/and say-
de: what will ye that y shall do to you: they said
vnto hym: Master/that oure eyes maye be ope-
ned. Jesus pitied them/and touched there eyes.
And immediatly there eyes receved syght: And
they folowed hym.

## ¶ The .xxj. Chapter.

When they drewe nye vnto Jerusalē/and
were come to Bethphage/vnto mount Oli-
vete/then sent Jesus two off his disciples/sa-

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yinge to them: Go into the toune that lyeth over agaynste you/ and anone ye shall fynde an asse bounde/ and her colte with her/ lose thē and bringe them vnto me. And if eny man saye ought vnto you/ saye ye that youre master hath neade off them/ and streyght waye he will let them go. All this was donne/ to fulfyll that which was spokē by the prophet/ sayinge: Tell ye the doughter of Sion: behold thy kinge cōmeth vnto the meke/ sittinge vppō an asse and a colte/ the foole off an asse vsed to the yooke. The disciples went/ and did as Jesus cōmaūded them/ and brought the asse and the colte/ and put on then there clothes/ and set him there on. Many of the people spreed theire garmētes in the waie. other cut doune braunches from the trees/ and strawed them in the waye. Moreover the people that wēt before/ and they also that cam after cried sayinge: hosianna to the sōne of David. Blessed be he that cōmeth in the name of the lorde/ hosianna in the hyest.

And when he was come into Jerusalem/ all the cite was moved/ sayinge: who ys this? And the people/ sayde: thys ys Jesus the prophet off nazareth a cite of galile. And Jesus went into the temple of god/ and caste out all thē that bought and solde in the tēple/ and overthrew the tables of the mony chaūgers/ and the seates of thē that solde doves. And saide to thē: it is writtē/ mine house shalbe called the house off prayer/ but ye have made it a deñ of theves. And the blinde and the halt cā to hym in the temple/ and he healed thē.

¶ When the chefe prestes and scribes sawe/ the marveylles thatt he dyd/ And the chyldren

cryinge in the temple and sayinge/ hosiama to
the sonne of David/ they disdayned/ and sayde
vnto hym: hearest thou what these saye? Jesus
sayde vnto them: have ye never redde/ off the
mouth off babes and sucklinge? thou hast ordey-
ned prayse? And he lefte them/ and went out
of the cite vnto bethani/ and passed the tyme there
¶ In the mornynge as he returned in to the cite
ageyne/ he hungred/ and spyed a fygge tree i the
waye/ and cam to it/ and founde nothinge there
on/ but leves only/ and said to it/ never frute gro-
we o the hence forward. And ano the fygge tree
wydered awaye. And when his disciples sawe
that/ they marvelled sayinge: Howe soone is the
fygge tree wyddered awaye? Jesus answered/ and
sayde vnto them: Verely I saye vnto you/ yff ye
shall have fayth/ and shall not dout/ ye shall nott
only do that which ye have done to the fygge tree:
but also yf ye shall saye vnto this moutayne/ ta-
ke thy silfe awaye/ and cast thy silfe i to the see/ it
shalbe done. And what soever thige ye shall aske
i youre prayers (if ye beleve) ye shall receave hit
¶ And when he was come into the temple/ the
chefe prestf and the seniorf of the people cam vnto
him as he was teachige/ and sayde: by what auc-
torite doest thou these thigf? and who gave the
this power? Jesus answered/ and sayde vnto
the: I also will aske of you a certayne question/
which if ye assoyleme/ yn lyke wyse will tell you
by what auctorite I do these thigf. Whence was
the bapti of Jhon? from heven/ or of men? And
they thought i them selves/ sayinge: yf we shall
saye/ from heve/ he will saye vnto vs: why dyd

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ye not then beleve hym: but and iff we shall saye of men then feare we the people. For all me helde Jhon as a prophet. And they answered Jesus/ and sayde: we cannot tell. Se lyke wyse sayd vnto them: nether tell I you by what auctorite y do these thīgs. What saye ye to thys? a certayne man had ij sones/ and cam to the elder sayinge: go and worke to daye in my vyneyarde. He answered and sayd/ I wyll not: but afterwarde repented and went. Thē cam he to the seconde/ ād sayde lyke wyse/ and he answered and sayde: I wyll syr: yet went he not. Whedder of these ij fulfylled there fathers wyll? And they sayde vnto hym: the fyrst. Jesus sayde vnto them: verely I saye vnto you/ that the publicans and the harlots shal come into the kyngdom off God before you. For Jhon cā vnto you/ in the waye of rightewesnes/ and ye beleved hym not. but the publicans and the whoores beleved hym. But ye (though ye sawe it) yet were not moved with repentaunce/ that ye myght afterwarde have beleved hym. ¶ Herke another similitude. There was a certayne housholder/ whych set a vyneyarde/ and hedged it rounde about/ and made a wynpresse in it/ and bilt a tower/ and lett it out to husbandmē/ and went in to a straunge countre. And whē the tyme of the frute drewe neare/ he sent his servaunts to the husbandmen/ to receave the frutes of it/ ād the husbandmē caught his servaunts/ ād bet wō/ kylled another/ ād stoned another. Agayne he sent other servaunts moo then the fyrst/ and they served them lyke wyse. But last of all/ he sent vnto them hys awne son:

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ne/ sayinge: they wyll feare my sonne. When the husbandmen sawe his sonne/ they sayde amonge them selves: This is the heyre/ come on lett vs kyll hym/ and lett vs take hys inheritaūce to oure selves. And they caught hym and thrust hi out of the vyneyarde/ ād slewe him. When the lorde of the vyneyarde commeth: what wyll he do with those husbandmen? They sayde vnto hym: he will evyll destroye those evyll persons/ and wyll lett out hys vyneyarde vnto other husbandmē/ whych shall delyver hym his frute att tymes convenient.

¶ Jesus saide vnto them: dyd ye never redde in the scripturs? the same stone which the byldets refused/ is set i the prīcypall parte of the corner. this was the lordes dounge/ ād it is mervelous i oure eyes. Therfore saye I vnto you the kīdom of god shalbe taken from you/ and shalbe gevē to the gētyls which shall bryndeforth the frutes offit. And whosoever shall fall on this stone/ shalbe also broken And whōsoever this stone shall fall oppō/ he shall grynde him to powder. And whē the chefe prestes ād pharyses herde his similitudes they perceaved that he spake of thē. And they went about to laye hondes on hym/ but they feared the people/ because they coūted hym as a prophet. And Jesus answered and spake vnto them agayne/ in similitudes/ sayinge.

## ¶ The xxij. Chapter.

The kyngdom of hevē is lyke vnto a certayne kinge/ which maryed his sonne/ ād sent forth his servauntes/ to call thē that were byd to

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the weddige/ and they wolden ott come. Ageyne he sentt forth other servauntf/ sayinge: tell them which are bydde: Lo I have prepared my dynner/ myne oxen and my fatlingf are kylled/ and all thigf are redy/ come vnto the mariage. They made light of it/ and went their waves: won to his fermeplace/ another about his merchandyse/ the remnaunt toke his servauntf and intreated them vngoodly and slewe thē. When the kinge herde that/ he was wroth/ and sent forth his warryers and distroyed those murtheres/ and brent vppe their cite.

¶ Then sayde he to hys servauntf: The weddige was prepared: butt they which were bydden there to/ were not worthy. Go ye therefore out into the hye ways/ and as many as ye fynde/ byd them to the mariage. The servauntf went out into the wayes/ and gaddered togedder as many as they coulde fynde/ booth good and bad/ and the weddige was furnysshed with gestf. The kinge cām in/ to viset hys gestf/ and spyed there a mā which had not on a weddinge garmēt/ and sayde vnto hym: frende/ howe camyst thou in hydder/ and hast not on a weddyng garmēt: and he was even spechlesse Thē sayde the kynge to hys ministers: take and bynde hym hande and fote/ and caste hym into vtter derckues/ there shalbe wepinde ād gnasshinge of teth. For many are called and fewe be chosen.

¶ Thē went the farises and toke counsell/ howe they myght tāgle hī in his wordf. And sent vnto hi there disciples with herodf servauntf/ sayinge: master/ we knowe that thou arte true/ and

that thou teachest the waye of god trueli/ nether carest for eny man/ for thou cosydrest nott mennes estate. Tell vs there fore: howe thynkeste thou? is it lawfull to yeve tribute vnto Cesar/ or not? Jesus perceaved there wylynes/ ād sayde: Why tempte ye me ye ypocrytes? lett me se the tribute money. And they toke hym a peny. And he sayde vnto them: whose is thys ymage ād superscripciō? They sayde vnto hym: Cesars. Thē sayde he vnto thē: Geve therefore to Cesar/ that which is cesars: and geve vnto god/ that which is godd?. Whē they herde that they marvelled/ and lefte hym and went there waye.

¶ The same daye the saduces cam vnto hym (which saye that there is no resurreccion) and they axed hym saynge: Master/ Moses bade/ if a man dye havinge no chyldrē/ that the brother Mary his wyfe/ and reyse vppe seed vnto his brother. There were with vs sevē brethren/ the fyrst Maried and dyed with out ysshewe/ and lefte hys wyfe vnto hys brother. Lyke wise the seconde and the thryd/ vnto the seven the Laste of all the woman dyed also. Nowe in the resurreccion whose wyfe shall she be of the vij? for all had her. Jesus answered and sayde vnto them: ye are deceaved/ and knowe not what the scripture meaneth/ nor yett the vertue of god. For in the resurrecciō they nether Mary nor are Maryed: but are as the angels of god in heven.

¶ As touchynge the resurreccion off the deed: have ye nott redde what ys sayde vnto you off god/ which sayeth I am Abrahams God/ and Ysaaks God/ and the God of Jacob? God ys

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nott the god of the deed: but of the lyvinge. And when the people herde that/ they were astonyed at hys doctrine.

¶ When the pharises had herde/ howe that he had put the saduces to silence they drewe to gedder/ ād wō of thē whych was a doctour off lawe axed him a question temptinge him ād sayinge: Master whych is the grett cōmaundment in the lawe? Jesus sayde vnto him: thou shalt love thy lorde god with all thyne herte/ wyth all thy soule/ and with all thy mynde. This is the fyrst and that grett cōmaundment. And there ys another lyke vnto thys. Thou shalt love thyne neghbour as thy selfe. In these two cōmaundments/ hange all the lawe and the prophettes.

¶ Whyll the pharises were gaddered togedder/ Jesus axed thē sayinge: what thinke ye of Christ? whose sonne is he? they sayde vnto hym: the sonne of david. He sayde vnto thē: howe then doeth david in spirite call him lorde/ sayinge? The lorde sayde to my lorde/ sytt on my ryght honde: tyll I make thyne ennemyes thy fote stole. yf david call hym lorde: howe is he then his sonne? And none of them coulde answere hī ageyne one worde. Nether durste eny man from that daye forth axe hym eny moo questions.

## ¶ The. xxiij. Chapter.

Then spake Jesus to the people/ and to hys disciples/ sayinge: The scrybs and the pharises sitt i moses seate/ what soever they byd you observe/ that observe ād do: but after their workes do not: for they saye/ and do not/ Re and they

bynde hevy burthens ād greveous to be borne/ and ley thē on mēnes shulders: but they thē sylfe wyl not move them with one fynger. All there worke they do/ for to be sene of men. They setta broade there philateris/ ād make large borders on there garmentes/ ād love to sytt vppermoste at feastes/ and to have the chefe seates in the synagoggs/ and gretynges in the market/ ād to be called of men Rabi.

But ye shall nott suffre youre selves to be called rabi/ for one is youre master/ that is to wytt Christ. ād all ye are brethre. And call ye no man youre father ō the erth/ for one is youre father/ and he is in heven. be ye not called masters/ for one is youre master/ and he is Christ. He that is greateste amonge you/ shalbe youre servaunte. But whosoever exalteth hym sylfe/ shalbe brought lowe. and he that submitteth him sylfe/ shalbe exalted.

¶ Wo be vnto you scribs and pharises dissemblers/ for ye shett vp the kyngdom of heven before men: ye youre selves goo nott in/ nether suffre ye them that come to enter in.

¶ Wo be vnto you scribes and pharises/ for ye devoure widdowes houses/ ād that vnder a coloure of praying longe prayers/ wherfore ye shall receave greater damnacion.

Wo be vnto you scribes and pharises ypocrites/ for ye compasse see and londe/ to bringe one in to youre belefe. ād when ye have brought him pe make hym two folde more the chylde off hell/ then ye youre selves are.

¶ Wo be vnto you blynd gides/ for ye saye: wh-

Luc 11.

oſoever ſweare by the temple/ yt ys nothīge: but
who ſoever ſweare by the golde of the tēple/ he is
detter. ye foles āde blīde: whether is greater/ the
golde/ or the tēple that ſanctifyeth the golde. āde
who ſoever ſweareth by the aulter it is nothīge:
but who ſoever ſweareth by the offerīge that lye-
th o the aultreys detter. ye foles āde blīde: whe-
ther is greater the offerīge/ or the aultre which
ſanctifyeth the offerīge: who ſoever therfore ſw-
eareth be the aultre ſweareth bi it/ āde by all that
thereō is. And who ſoever ſweareth by the tēple
ſweareth by it/ ā by hym that dwelleth therein.
And he that ſweareth by heve/ ſweareth by the
ſeate of god/ and by hym that ſytteth thereon.

¶ Wo be to you ſcrybe ād phariſes deſemblers/
for ye tythe mynt/ annys/ and cōmen/ āde leave
the waygthyer mattres of the lawe ō done iud-
gement/ mercy/ and fayth: theſe ought ye to ha-
ve done/ and not to have lefte the othre ondone.
Ye blinde gydes/ which ſtraine out a gnat/ and
ſwalowe a cammyll.

¶ Wo be to you ſcrybe ād phariſes ypocrite/ for
ye make clene the vtter ſide off the cuppe/ and off
the platter: but with in they are full of bribery
and exceſſe. Thou blynde phariſe/ clenſe fyrſt/
that which is with in the cuppe and the platter/
that the outſyde maye alſo be clene.

¶ Wo be to you ſcrybe/ and phariſes ypocrite/
for ye are lyke vnto paynted tombes which ap-
pere beautyfull outwarde: but are with īfull off
deed mēs bones ād of all fylthynes. So are ye/
for outwarde ye appere righteous vnto mē/ whē
with in ye are full of diſſimulacion ād iniquite.

¶ Wo be vnto you scribꝰ and pharises ypocrytꝰ/ ffor ye bilde the tombes off the prophetꝰ/ and garnisshe the sepulchres off iuste men/ and saye: Yf we had bene in oure fathers tyme/ we wolde not have bene partners with them in the bloud of the prophetꝰ. So are ye witnesses vnto youre selves/ that ye are the childrē of thē/ which killed the prophetꝰ. Fulfyll ye lyke wyse the measure of youre fathers: ye serpentꝰ ād generaciō of vipers/ howe shall ye scape the dāpnaciō of hell:

¶ Wherfore beholde y sēde vnto you/ prophetꝰ wyse mē/ and scribꝰ/ ād off thē some shall ye kyll and crucifie/ and some shall ye scourge in youre synagoggꝰ/ and persecute from cite to cite/ thatt all righteous bloud may fall on you/ which was sheed apon the erth/ from the bloud of rtghtous Abell/ vnto the bloud of Zacharias the sonne of Barachias/ whom ye slewe betwene the temple ād the altre: Verely y say vnto you/ all these thigꝰ shall light apon this generaciō. Hierusalem Hierusalem which kyllest propketꝰ/ and stonest thē which are sent to the: howe oftē wolde I have gaddered thy children to gedder/ as the hēne gaddreth her chickēs vnd her wyngꝰ: but ye wolde not: beholde youre habitaciō shalbe lefte vnto you desolate. For y saye vnto you/ ye shall not se me hence forthe/ tyll that ye saye: blessed ys he that commeth in the name off the lorde.

## ¶ The xxiiij. Chapter.

AND Jesus wēt out and departed from the tēple: ād his disciples cā to hym/ for to shewe hym the byldinge of the temple. Jesus sayde

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vnto them: seye not all these thinges? verely y saye vnto you/ There shall not be here leeft one stone vpponanother/ that shall not be destroyed.

¶ And as he sat vppon the mount Olivete/ his disciples cā vnto hym secretly sayinge: Tell vs/ when this shalbe? and what signe shalbe of thy commige/ and of the ēde of the worlde? ād Jesus answered/ and sayde vnto thē: Take hede/ that no man deceave you/ for many shall come in my name saige: y am Christ/ ād shall deceave many

¶ Ye shall heare of warres/ and of the noyse of warres/ but se that ye be not troubled/ for all these thinges must come to passe/ but the ende is not yet. For nacion shall rise ageynste nacion/ and realme ageynste realme: and there shalbe pestilēce/ and hōger/ and erthquakes in all quarters. All these are the beginnynge of sorowes.

¶ Then shall they put you to trouble/ and shall kyll you/ and ye shalbe hated of all nacions for my names sake: ād thē shall many fall/ ād shall betraye won another/ and shall hate won the other/ and many false prophetes shall arise/ and shall deceave many: and because iniquite shall have the vpper hande/ the love of many shall abate. But he that ēdureth to the ēde shalbe safe. And this Gospell of the kyngdom shalbe preached in all the worlde/ for a witnes vnto all nacions/ and then shall the ende come.

¶ When ye thē shall se the abominacion and desolacio (spokē of by Daniell the prophet) stōde in the holy place: whosoever redeth it/ let hym vnderstonde it. Then let them which be in iury flye into the mountaynes. And lett hym whych is on

the housse toppe/ not come doune to take enytige out of his housse. Nether let hym which is in the felde/ returne backe to fetche his clothes. Wo be ī those dayes to thē that are withchylde/ and to them that geve sucke. Butt praye that youre flyght be not ī the wīther/ nether ō the saboth daye. For thē shalbe greate tribulacion/ suche as was not from the beginynge off the worlde to this tyme/ ner shalbe. Ye ād except those dayes shulde be shortened/ shulde no flesse be saved: Butt for the chosens sake those dayes shalbe shortened.

¶ Then yff eny man shall saye vnto you: lo/ here is Christ/ or there is Christ: beleve it not: ffor there shall arise falce christes/ and falce prophetꝰ and shall geve greate signes and wonders. So greatly that yff it were possible/ even the chosen shulde be brought ī to erroure. Take hede I have tolde you before. Yf they shall saye vnto you: lo/ he is in the desert/ go not forth: yff they saye: lo/ he is in the secret places/ beleve nott. For as the lightnynge cometh outt off the eest/ and shyneth vnto the weest: so shall the cōmynge off the sonne of man be. For wheresoever a deed body is/ even thyther wyll the egles resorte.

¶ Immediatly after the tribulacions off those dayes/ shall the sun be derkeneth: and the mone shall not geve her light/ and the starrꝰ shall fall from heven/ and the powers of hevē shall move And then shall appere the sygne of the sonne off man in heven. And then shall all the kynreddes of the erth morne/ ād they shall se the sōne of mā come ī the cloudes of hevē with power ād greate maieste: and he shall sende his angellꝰ with the greate voyce of a tromp/ ād they shall gadder to

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gedther his choſen from the fower wyndes: and from the one ende off the worlde to the other.

¶ Learne a ſimilitude of the fygge tree: whē his braunches are yet tender/ and his levees ſpróge/ ye knowe that ſommer is nye. So lyke wyſe whē ye ſe all theſe thynges/ be ye ſure that it is neare even at the dores. Verely I ſaye vnto you/ thatt this generacion ſhall not paſſe/ tyll all befulfilled. Heve and erth ſhall periſſhe: but my wordſ ſhall abyde. But of that daye and houre knowith no mā/ no not the angels of heve/ but my father

¶ As the tyme of Noe was/ ſo (only. lyke wyſe ſhall the cōmynge of the ſonne off man be. For as in the dayes before the floud: they dyd eate and drynke/ mary/ and were maried/ even vnto the daye that Noe entred in to the ſhyppe/ and knewe of nothynge tyll the floude cam and toke them all awaye. So ſhall alſo the commynge off the ſonne off man be. Then two ſhalbe in the feldes/ the one ſhalbe receaved/ & the other ſhalbe refuſed. two ſhalbe grynding at the myll: the one ſhalbe receaved/ and the other ſhalbe refuſed

¶ Wake therefore/ becauſe ye knowe not what houre youre maſter wyll come. Off this be ſure/ that yff the good man off the houſſe knewe what houre the thefe wolde come: he wolde ſuerly watche/ and not ſuffre his houſſe to be broke vppe. Therfore be ye alſo redy/ for what houre ye tike leeſt o/ i the ſame ſhall the ſone of mā come. who is a faythfull ſervaūte and wyſe/ whō his maſter hath made ruler over his houſholde/ ffor to geve them meate in ſeaſon cōvenīt: happy is that ſervaunt whom hys maſter (when he cometh)

shall finde so doinge. Verely y saie vnto you/ he shall make him ruler over all his goods. but and yf the evyll servaunt shall saye in his herte/ my master wyll differ his commynge/ and begyn to smyte his felowes: ye and to eate and to drynke with the dronke: that servaunt master wyll come in a daye when he loketh not for hym: and in an houre that he is not ware of/ and wyll devyde hym/ and geve hym his rewarde with ypocrits. There shalbe wepinge and gnasshinge of tethe.

## ¶ The. xxv. Chapter.

Then the kyngdom of heven shalbe lykened vnto x virgins/ which toke their lampes/ and wēt to mete the brydgrom: fyve of them were folysshe/ ād fyve were wyse. the foles toke their lampes/ but toke none oyle with them. but the wyse toke oyle with thē in their vyssells with their lampes also. whyll the brygrome tarved/ all slombred ād slepte. And even at mydnyght/ there was a crye made: beholde/ the brydgrome cōmeth goo and mete hym. Then all those virgins arose/ ād prepared their lāpes. And the folysshe sayde to the wyse: geve vs of youre oyle/ for oure lampes goo out. but the wyse answered/ sayinge: not so/ lest there be not ynought for vs and you/ but goo rather to thē that sell/ and bye for youre selves. In cōclusion whyll they went to bye/ the brydgrom came: ād they that were redy/ went in with hym to the weddinge/ ād the gate was shett vppe: Afterward came also the other virgins/ sayinge: master master/ open to vs. but he ānswered/ and sayde: verely I saye vnto you: y knowe

you not: loke that ye watche there fore/ for ye knowe nether the daye nor yet the houre/ when the sonne of man shall come.

¶ Lyke wyse as a certeyne mā redy to take his iorney to a straunge countre/ called hys servaunts to hym/ and delyvered to them hys goodds. And vnto wō he gave v. talents/ to another ij. and to another one: to every man after his abilite/ and streyght waye departed. Then he that badde receaved the fyve talents/ went and bestowed the/ and wane other fyve. Lyke wyse he that receaved ij gayned other ij. but he that receaved one/ went and digged a pitt i the erth and hyd his masters money. After a lōge season the lorde of those servaunts cam/ and reckened with them. Thē cam he that had receaved fyve talents/ and brought other fyve sayinge: master/ thou deliveredst vnto me fyve talēts/ lo I have gayned with thē fyve moo. His master saide vnto hi: well good servaunt and faythfull/ Thou hast bene faythfull i lytell/ I wyll make the ruler over moche/ entre i ito thy masters ioye. Also he that receaved ij talents cam/ and sayde: master/ thou deliveredst vnto me ij talents/ lo I have wone ij other with them. his master saide vnto hym/ well good servaunt and faythfull thou hast bene faythfull i litell/ I woll make the ruler over moche/ goin into thy masters ioye.

¶ Ze which had receaved the one talent cam also/ and said: master/ I considered that thou wast an harde man/ which repest where thou sowedst not/ and gaderest where thou strawedst not/ and was affrayde/ and went and hyd thy talent in

the erth: lo/ thou haſt thyn awne. his maſter ānſwered/ and ſayde vnto hym: evyll ſervaunt and ſlewthfull/ thou kneweſt that I repe where I ſowed nott/ and gadre where I ſtrawed nott: thou oughteſt there fore to have had my money to the chaungers/ and the at my cōminge ſhulde I have receaved my money with vauntage. Take therefore the talent from hym/ and geve hit vnto hī which hath .x. talentſ. for vnto every man that hath ſhalbe geven/ and he ſhall have aboūdance. And from hym that hath not/ ſhalbe taken awaye/ evē that he hath. And caſt that vnprophetable ſervaūt into vtter derknes/ there ſalbe wepynge/ and gnaſſhinge of theth.

¶ Wher the ſōne of man ſhall come in hys maieſte/ and all hys holy angellſ with hī/ thē ſhall he ſytt vppon the ſeate of his maieſte/ and before hym ſhalbe gadred all nacīōs. And he ſhall ſever them won from another/ as a ſhepherde putteth aſunder the ſhepe from the geotes. And he ſhall ſett the ſhepe on his right hōde/ and the geotes on his lyfte honde. Then ſhall the kynge ſaye to them on his right honde: Come ye bleſſed chyldrē of my father/ inheret ye the kyngdō prepared for you from the beginninge of the worlde. for I was anhongred/ and ye gave me meate. I thurſted/ and ye gave me drinke. I was herbouleſſe/ and ye lodged me. I was naked and ye clothed me: I was ſicke and ye viſited me. I was in preſon and ye cam vnto me.

Thē ſhall the iuſte anſwere hym ſayinge: maſter/ when ſawe we the anhongred/ and feed the? or a thurſt/ and gave the drynke? whē ſawe we

fol. 36.

the herbroulesse/ād lodged the? or naked ādclothed the? or when sawe we the sicke/ or in preson ād cam vnto the? And the kynge shall answere/ and saye vnto them: verely I saye vnto you: ī as moche as ye have done it vnto won of the leest of these my brethren: ye have done it to me.

¶ Then shall the kynge saye vnto thē that sy albe on the lyffte hande: departe from me ye coursed into everlastinge fire/ which is prepared for the devyll and hys angels. For I was an hungred/ and ye gave me no meate. I thursted/ and ye gave me no drynke. I was herbroulesse/ and ye lodged me nott. I was naked/ and ye clothed me nott. I was sycke and in preson/ and ye visited me not.

¶ Then shall they also answere hym sayinge: master whē sawe we the anhūgred/ or a thurst/ or herbroulesse/ or naked/ or sicke/ or in preson/ and have not ministred vnto the? then shall he answere thē/ and saye: Verily I saye vnto you/ in as moche as ye dyd it nott to won off the leest of these/ ye dyd it nott to me. And these shall go into everlastinge payne: And the rightous into lyfe eternall.

## ¶ The xxvj. Chapter.

And hit folowed: whē Jesus had fynisshed all these sayīgs/ he sayd vnto his disciples: ye knowe that after. ij. dayes shalbe ester/ ād the sonne of mā shalbe delyvered for to be crucified.

¶ Then assembled to gedder the chefe prestꝭ and scrybꝭ and seniours yf the people into the palice off the hye preste/ which was called Cayphas:

and heeldē a counsell / howe they myght take Jesus by suttelte / and kyll him: butt they sayd / not on the holy daye / lest eny trouble aryse amonge the people.

¶ When Jesus was in bethany / i the housse of Symō the lypper / there cam vnto him a womā / which had an alablaster bore of precious oyntmēt / and powred it on his heed as he sate att the bourde. when his disciples sawe that / they had indignaciō sayinge: what neded this wast? This oyntment myght have bene well solde / and yevē to the povre. Whē Jesus vnderstod that / he sayde vnto them: why trouble ye the woman? she hath wroght a good worke apon me. for ye shall have povre folke alwayes with you / Butt me shall ye not have all wayes. And in that she casted this oyntmēt on my body / she dyd hit to bury me with all. Verely I saye vnto you / where soever this gospell shalbe preached throughoute all the worlde / there shall also thys thatt she hath done / be tolde for a memorial of her.

¶ Then won of the twelve called Judas iscariōth went vnto the chefe prestes / and sayd: whatt wyll ye geve me / and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver. And from that tyme he sought oportunite to betraye hym.

¶ The fyrst daye of vnlevended breed the disciples cā to Jesus sayinge vnto hym: where wylt thou that we prepare for the to eate the ester lābe? And he said: Go into the cite / vnto souche a man / and saye to hym: the master sayeth / my tyme is almoste come / I wyll kepe myne ester att

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thy houſſe wiht my diſciples. And the diſciples dyd as Jeſus had apoynted them/ and made redy the eeſter lambe.

¶ Whē the even was come/ he ſate doune with the xij. and as they dyd eate/ he ſayde: Verely I ſaie vnto you/ that wō of you ſhall betraye me. And they were exceding ſore full/ and began every man to ſaye vnto hym: ys hit I master? he answered and ſayde: he that depeth his honde with me ī the diſſhe/ ſhall betraye me. The ſōne of mā goeth as yt is wrytten of him: butt wo be to that man/ by whom the ſonne of man ſhalbe betrayed. It had bene good for that man/ yff he had never bene borne.

Then Judas which betrayed hym/ answered and ſayde: ys yt I master? He ſayde vnto hym: thou haſte ſaide. As they ate/ Jeſus toke breed/ and gave thankſ/ brake it/ and gave it to his diſciples/ and ſayde: Take/ eate/ thys ys my body. And toke the cuppe/ and gave thankſ/ and gave it them/ sayinge: drinke of it every won. This ys my blouddе of the newe teſtamēt/ which ſhalbe ſhedde for many/ for the forgevenes of ſynes/ I saye vnto you: I wyll not drynke hence forth of this frute of the vyne tree/ vntyll that daye/ when I ſhall drynke it newe with you in my faders kyngdom.

¶ And whē they had ſayd grace/ they went out into mounte olyvete. Thē ſayd Jeſus vnto thē: all ye ſhall fall this nyght because of me. For yt ys wrytten: I wyll ſmyte the ſhepherde/ and the ſhepe of the flocke ſhalbe ſcattered abrode. But after I am ryſen ageyne/ I wyll goo before you

into galile. Peter answered/and sayde vnto hi:
though all men shulde be hurte by the/yett wyll
not I be hurte. Jesus sayde vnto hym: verely I
saye vnto the/that thys same night before the
cocke crowe/thou shalt denye me thryse. Peter
sayde vnto hym: Yff I shulde dye with the/yet
wyll I not denye the. lyke wyse also sayde all the
disciples.

¶ Thē went Jesus with thē in to a place/which
ys called gethsemane/and sayde vnto hys disci-
ples: sitt yehere whyll I go and praye yonder.
And he toke with hym Peter and the two sonnes
of zebede/and began to were sorofull and to bei
an agony. Thē sayd Jesus vnto them: my soule
is hevy evē vnto the deeth: Tarry yehere ād wat-
che with me. And he went a way a lytell aparte/
and fell flatt on hys face/ād prayed sayinge: O
my father/yf it be possyble/lett this cuppe passe
from me. neverthelesse/nott as I wyll/butt as
thou wylt. And he cam vnto hys disciples/and
founde them a slepe/and sayde to Peter: what/
could ye not watche with me one houre? watche
and praye/that ye fall not into temptacion. The
spirit eys willynge/butt the flesshe is weeke.

¶ He went agayne ons moare/and prayed/say-
inge: O my father/yf this cuppe can nott passe
away from me/but that I drynke of it/thy will
be fulfylled. And he cam/and founde thē a slepe
a gayne. For their eyes were hevy. And he lefte
them and went agayne and prayed the thrid ty-
me sayinge the same wordes. Then cam he to hys
disciples and sayd vnto thē: Slepe hence forth/
and take youre reest. Take hede the houre is at

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honde/ and the sonne of man shalbe betrayed in to the hondꝭ of synners. Ryse/ lett vs be goinge/ he is at honde that shall betraye me.

¶ Whyll he yet spake/ lo/ Judas wō of the twelve cam/ and with him a greate multitude with sweardes and staves/ whych were sent from the chefe prestes and seniours of the people. He that betrayed hym/ gave them a tokē/ sayinge: whōsoever I kysse/ that same is he/ ley hondꝭ on hī. And forth withall he cam to Jesus/ and sayde: hayll master. And kyssed him. And Jesus sayde vnto hī: frende/ wherfore arte thou come? Thē cā they and layed hondes on Jesus ād toke him:

¶ And beholde/ won of them which were with Jesus/ stretched oute his hōde ād drue his swearde/ and stroke a servaunt of the hye preste/ ād smote of his eare. Then sayde Jesus vnto hym: putt vppe thy swearde in to his sheathe. For all they that ley hōd on the swearde/ shall perysshe with the swearde. Other thynkest thou that I cā not praye my father/ ād he shall geve me moo then xij. legions of angellꝭ? howe then shall the scriptures be fulfylled/ for so muste it be.

¶ The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with sweardes and staves for to take me: dayly I sate a monge you reachinge in the tēple/ and ye toke me not. All this was done that the scripturꝭ off the prophettꝭ myght be fulfilled. Then all his disciples for soke him and fleed. And they toke Jesus and leed hym to Cayphas the hye preeste/ where the scrybes and the senyours were assenbled. Peter folowed hym a farre of/ vnto the hye

dine Paul

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prestes place. And went in/ and sate with the servaunt/ to se the ende.

¶ The chefe prestes/ and the seniours/ and all the counsell/ sought false witnes ageiste Jesus/ for to put him to deeth/ and they founde none. in so moche that when many false witnesses cā/ yet founde they none. At the last cam two false wytnesses/ ād sayd: This felowe sayde: I cā distroye the tēple of god/ and bylde the same in iij dayes.

¶ And the chefe preste arose/ and sayde to hym: answerest thou nothinge? howe is it that these beare witnes ageynst the? butt Jesus held hys peace: And the chefe preeste answered/ and said to hym: I charge the in the name off the lyvinge god/ that thou tell vs whether thou be christ the sone of god: Jesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you/ here after shall ye se the sonne of man syttige on the right honde of power/ and come in the clowdes of the eye.

¶ Then the hye preste rent his clothes sayinge: He hath blasphemed: what nede we off eny moo witnesses? Lo/ nowe have ye herde his blasphemy: what thynck ye? They answered ād sayd: he is worthy to dye. Then spat they in hys face/ and bett him with theze fistes. And other smote him with the palme of there hondes on the face/ saynge: arede to vs Christ/ who ys he that smote the?

¶ Peter sate with out in the palice/ and a damsell cam to hym/ saynge: Thou also waste with Jesus of galile: he denyed before them all sayinge: I woot not what thou sayst. Whē he was goone out into the poorche/ another wenche sawe hym

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and sayde vnto them that were there: Thys felowe was also with Jesus of nazareth: And agayne he denyed with an oo the ād sayde: I knowe nott the man. And after a whyle cam vnto hym they that stode bye / ād sayde vnto Peter: suerly thou arte even won of them / for they speache bewreyeth the. Thē began he to course and to sweare / that he knewe nott the man. And immedyatly the cocke krewe. And Peter remembred the word of Jesu / whych he sayde vnto hym: before the cocke crowe / thou shallt deny me thryse. And went out at the dores / and wepte bitterly.

## ¶ The xxvij. Chapter.

When the morynge was come / all the chefe prest ād senyours off the people helde a counsayle agenst Jesu / to put hym to deth / ād brought hym bounde and delyvered hym vnto Poncius Pylate the debyte.

¶ Thē when Judas which betrayed hym / sawe that he was cōdempned / he repented him sylfe / and brought ageyne the xxx. platt off sylver to the chefe prest ād senyours sayinge: I have synned betraynge the innocēt bloud. And they sayde: what is that to vs? se thou to that. And he cast doune the sylver platt in the temple / and departed / and went and hounge hym sylfe.

¶ The chefe prestes toke the sylver platt and sayd: it is not lawfull for to put them into the treasury / because it is the pryce of bloud. And they toke counsell / and bought with them a potters felde to bury strāgers in. wherfore that felde is called / the felde of bloud / vntyll this daye. Thē

was fullfylled / that which was spoke by Jeremi the prophet / sayinge: and they toke xxx. sylver platt / the value of him that was prysed / whom they bought of the chyldren of israhel / and they gave them for the potters felde / as the lorde appoynted me.

¶ Jesus stode before the debite / and the debite axed hym / sayinge: Arte thou the kynge of the iwes? Jesus sayd vnto hym: Thou sayest. whē he was accused of the chefe preestes and seniours / he answered nothinge. Thē sayd pilate vnto him: hearest thou not howe many thigs they lave ayenste the? and he answered him to never a worde. in somoche that the debyte marveylled very sore.

¶ Att that feest / the debyte was wōte to delyver vnto the peple a presoner whom they wolde chose. He hade then a notable presoner / called Barrabas. And when they were gaddered together / Pilate sayde vnto them: whether wyll ye that I geve losse vnto you / barrabas / or Jesus which is called Cryst? For he kewe well / that for envy they had delyvered hym.

¶ When he was sett doune to geve iudgement / his wyfe sent to hym / sayinge: have thou nothige to do with that iuste mā / I have suffered manything this daye in my slepe about hym.

¶ The chefe preestes and the seniours had parswaded the people / that they shulde axe barrabas and shulde destroye Jesus. The debite answered and sayde vnto them: whether of the twayne will ye that I lett losse vnto you? And they sayde / barrabas. Pilate sayde vnto the: what shall I do then with Jesus / which is called Cryst? They

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all sayde to hym: lett hym be crucified. Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: lett hī be crucified.

When Pilate sawe that he prevayled nothinge/ butt that moare busines was made/ he toke water ād wasshed his hondes before the people sayinge: I am innocent of the bloud of this iuste person/ and that ye shall se. Then answered all the people/ and sayde: his bloud fall on vs/ and on oure children. Then lett he Barrabas losse vnto them/ ād scourged Jesus and delyvered hī to be crucified. Then the soudeours of the debite toke Jesus vnto the comen hall/ and gadered vnto him all the cōpany. And stripped hym/ ād put on hym a purpyll roobe/ and platted a croune off thornes and putt vppon hys heed/ and a rede in his rvght honde. And bowed their knees before him/ saying: hayle kinge of the iewes/ and spitted vppō hym/ and toke the rede ād smoote hym on the heed.

¶ And whē they had mocked hī/ they toke the roobe off hym agayne/ and put his awne reymēt on hī/ and leed hym awaye to crucify hym. And as they cam out/ they founde a man of cytē/ named Simō: hī they cōpelled to beare his crosse. And cā vnto the place/ which is called golgotha (that is to saye a place of deed mēs scullis) and they gave hī veneger to drynke myxte with gall. And whē he had tasted there of/ he wolde not drinke.

¶ Whē they had crucified hym/ they parted his garments/ ād did cast lotts. To fulfyll that was spokē by the prophet: They have pārted my garments amōge them: and apon my vesture have

caſt lootꝭ. and they ſate and watched hym there. And they ſet vppe over his heed the cauſe of his deeth written. This is Jeſus the kynge of the Iewes. And there were two theves crucified with hym/ won on the right honde/ and another on the lyfte honde.

¶ They that paſſed by/ revyled hym waggynge ther heeddes and ſayinge: Thou that deſtroyeſt the temple off God/ and byldeſt it in thre dayes ſave thy ſylfe. Jf thou be the ſõne of God/ come doune from the croſſe. Lykwyſe alſo the prelatꝭ mockige hym with the ſcribes and ſeniours ſayde: He ſaved other/ hym ſylfe he cã not ſave. Jff he be the kynge off Jſrahell: let hym nowe come doune from the croſſe/ and we woll beleve hym. He truſted in God/ lett God delyver hym nowe yf he will have hym/ for he ſayde/ Jam the ſõne off God. That ſame alſo the theves/ which were crucified with hym caſt in his tethe.

¶ From the ſixte houre was ther dercknes over all the londe vnto the nynth houre. And about the nynth houre Jeſus cryed with a loude voyce/ ſayinge: Eli Eli lama ſabathani. That is to ſaye/ my God/ my God/ why haſt thou forſake me? Some of them that ſtode there/ when they herde that ſayde: This man calleth for Helias. And ſtreyght way won off them ranne and toke a ſponge and filled it full of veneger/ and put it on a rede/ and gave hym to drynke. Other ſayde let be/ let vs ſe whyther Helias wyll come and delyver hym. Jeſus cryed agayne with a lowde voyce and yelded vppe the gooſt.

¶ And beholde the vayle of the temple was rent

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in two parties from the toppe to the bottom/ and the erth did quake/ and the stones did rent/ and graves did open/ and the bodies off many sayncte which slept/ arose: and came out off their graves after his resurreccion/ and came in to the holy cite/ and appered vnto many.

¶ When the pety captayne/ and they that were with hym watchige Jesus/ sawe the erth quake and those thynge which hapened/ they feared greatly sayinge. Off a sureté this was the sonne off God.

¶ And many wemē were there/ beholdige hym a farre off/ which folowed Jesus frō Galile/ ministringe vnto hym: amōge the which was Mary magdalen/ and Mary the mother off James and the mother of Joses/ and the mother off Zebedes chyldren.

¶ When the even was come/ there came a ryche mā off Aramathia named Joseph/ which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate cōmaūded the body to be delivered. and Joseph toke the body/ and wrapped it in a clene lynnyne clooth/ and put it in his newe tōbe/ which he had hewē out even in the roke/ and rolled a greate stone to the doze of the sepulcre and departed. There was Mary magdalene/ and the other Mary sittinge over ayenste the sepulcre.

The nexte daye that foloweth good frydaye/ the hye prestes and pharises got them selves to Pilate/ and sayde: Syr/ we remēber/ that this deceyver sayde whyll he was yet alyve/ After thre dayes y wyll arise agayne/ commaūde therfore

that the sepulcre be made sure vntyll the thyrde daye/ lest paraventure his disciples come/ and steale hym awaye/ and saye vnto the people/ he ys rysen from deeth: And then the laste errour shalbe worsse then the first was. Pilate sayde vnto them: Take watche men: Go and make yt as sure as ye can. They wēt and made the sepulcre sure with watche men/ and sealed the stone.

## ¶ The xxviij. Chapter.

¶ The saboth daye att evē which dauneth the morove after the saboth/ Mary magdalene and the other Mary cam to se the sepulcre.

¶ And beholde there was a greate erthquake. For the angell of the lorde descendēd from hevē: and cam and rowlled backe the stone ffrom the dore/ and sate apon it. His countenaunce was lyke lyghtnynge/ ād his raymēt whyte as snowe For feare of hym the kepers were astūnyed/ and were as deed men.

The angell answered/ and sayde to the wemē/ Feare eye not. I knowe wele ye seke Jesus which was crucified: he is not here: he is rysē as he sayde. Come/ and se the place where the lorde was put. And goo quickly and tell his disciples that he is rysen from deeth. And beholde/ he wyll go before you into Galile/ there eyes hall se hym. Lo I have told eyou.

¶ And they departed quickly from the sepulcre with feare and greate Joye. And did runne to bringe his disciples worde. And as they went to tell his disciples. beholde/ Jesus mett them sayinge: God spede you. They cam ād held hym by

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thefete and worshipped hym. Thē sayde Jesus vnto them: be not afrayde: Go and tell my brethren / that they goo in to galile / and there shall they se me. When they were gone. beholde / some of the kepers cam in to the cite / and shewed vnto the prelatt / all thinges whych had hapened. And they gadered them to gedder with the seniourf / and toke counsell / ād gave large money vnto the souders / saynge: Saye that his disciples cam be nyght / and stole hym awaye whyll ye slept. And yf this come to the rulers eares / we wyll pease hi / ād make you safe. And they toke the money ād did as they were taught. And this sayng is noysed amōge the iewes vnto this daye ¶ Then the xj. disciples went there waye into galile / in to a mountayne where Jesus had appoynted them. And whē they sawe hym / they worshipped hym. But some of them douted. Jesus came and spake vnto them / saynge: All power ys geven vnto me in hevē / and in erth. Goo there fore and teache all nacions / baptisynge them in the name of the father / ād the sonne / ād the holy goost: Teachinge thē to observe all thyngf / whath soever I cōmaunded you.

And lo I am with you all waye even vntyll the ende off the worlde.

Here endeth the Gospell of S. Mathew.

# ¶ The Gospell off. S. Marke.

## ¶ The fyrst Chapter.

The begynnyng off the Gospell of Jesu Christ the sonne off God/ as yt ys written in the prophett̄/ beholde I sende my messenger before thy face/ whych shall prepare thy waye before the. The voyce of won that cryeth in the wildernes: prepare ye the waye off the lorde/ make his pathes streyght.

¶ Jhon did baptise in the wyldernes/ and preache the baptim of repentaunce/ for the remissiō of synnes. And all the londe off iewry/ and they of Jerusalem went out vnto hym/ and were all baptised of hym in the ryver Jordan/ knowlegynge/ their synnes.

¶ Jhon was clothed with cammyll̄ heer/ and wyth a gerdyll off a beestes skyn about hys loynes. And he ate locust̄ and wylde hony/ and preached sayinge: a stronger then I commeth after me/ whos shue latchett I am not worthy to stoupe doune and vnlose. I have baptised you with water: but he shall baptise you with the holy goost.

¶ And yt cam to passe in thosedayes/ that Jesus

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cā from nazareth/a cite of galile: and was baptised of Jhon in Jordan. And immediatly he cā out of the water/and sawe the hevens open/ād the holy goost descendinge vppon hym lyke a dove. And there cam a voyce from hevē: Thou arte my dere sonne/in whom I delite.

¶ And immediatly the spirete drave hym into a wildernes: and he was there in the wildernes xl. dayes/and was tempted off Satan/and was with wylde beestes. And the angels ministred vnto hym.

¶ After that Jhon was take/Jesus cam in to galile/preachynge the gospell off the kyngdom of god/and saynge: the tyme is ful come/ād the kyngdō of god is even att honde/repent and beleve the gospell.

¶ As he walked by the see of galile/he sawe Simon and Andrewe his brother castinge nettes in to the see/for they were fysshers. And Jesus sayde vnto them: folowe me/and I wyll make you to be fysshers of men. ¶ And they straycht waye forsoke their nettes/and folowed him.

¶ And when he had gone a lytell further thens/he sawe James the sonne off zebede/and Jhon his brother/even as they were in the shipped dressynge their nettes. And anon he called the. And they leeft their father Zebede in the shippe with hys heyred servauntes/and went their waye after hym.

¶ And they entred in to capernaū/and streight waye on the sabot dayes he entred in to the synagogge and taught. And they mervelled att hys learninge. for he taught them as wō whych had

power with him/ and not as the scrybs did.
¶ And there was in the sinagogge/ a mā vexed with an vnclene spirite/ ād he cryed sayinge: lett me alone: what have we to do with the Jesus of nazareth? arte thou come to destroie vs? I knowe what thou arte/ thou arte that holy mā promysed of god. And Jesus rebuked him/ sayinge: hoolde thy pace and come out of the mā. And the vnclene spirite tare him/ cryed out with a lowde voyce/ and cam out of him. And they were all amased/ in somoche that they demaunded wō off another a monge thē selves/ saying: what thīge ys thys? what newe doctrine is thys? for he cōmaundeth the foule spirits with power/ ād they obeye hi. Anon his name spreed a broade throughoute all the region borderynge on galile.
¶ And immediatly as sonne as they were come out of the sinagogge/ they entred in to the housse of Symon and Andrew with James and Jhō. Symons mother elawe lay sicke of a fiver/ and annō they tolde hym of her. And he cam and toke her by the honde and lifte her vppe/ and the fiver forsoke her by and by: And she ministred vnto them.
¶ And at even when the sun was doune/ they brought vnto him all that were diseased/ ād the that were possessed with devyls and all the cite gaddred to gedder at the dore/ ād he healed many that were sycke of dyvers deseases. And he cost out many: devyls ād suffered not the devyls to speake/ because they knewe him.
¶ And in the moorninge very erly/ Jesus arose and went out ī to a solitary place/ ād there pra-

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yed. And Simon and they that were with hym folowed after hym. And when they had founde hi/ they sayde vnto him: all men seke for the. and he sayd vnto the: let vs go in to the nexte tounes/ that y maye preache there also: for truly I cā out for that purpose. ād he preached i their synagoggs/ throughout all galile/ and cast devyls out.

¶ And there cam a leper to him besechinge him/ and kneled doune vnto him/ and sayde vnto hi: yf thou wylt/ thou arte able to make me clene. Jesus had cōpassiō on him/ ād putforth his hōde/ touched him/ and sayde vnto him: I will/ be clene. and as sone as he had spokē/ immediatly the lepro sy departed from him/ and he was clēsed. And he charged hym/ and sent him awaye forthwith. and sayd vnto him: See that thou tell no man/ but gett the hence ād shewe thy sylfe to the preste/ and offer for thy clensynge/ those thigs which Moses cōmaunded/ for a testemoniall vnto thē. But he (as sone as he was departed) began to tell many thigs and to publysshe the dede/ in so moche that Jesus coulde no more openly entre in to the cite/ but was with out i deserte places/ and they cam to him from every quarter.

## ¶ The. ij. Chapter.

After a feawe dayes he entred ito Capernaum agayne/ and it was noysed that he was i a housse: and anon many gaddered to gedder/ in so moche that nowe there was no roume to receave them: no/ nott in places about the dore. And he preached vnto them. And there cam vnto hym that brought wone sycke off the

palsey/ borne off fower men: and be cause they couldenot come nye vnto hym for preace: They opened the rofe of the housse where he was. And when they had broken yt ope/ they lett doune the beed where the sicke of the palsey ley/ Whē Jesus sawe their fayth/ he sayde to the sicke of the palsey/ sonne thy synnes are forgeven the.

¶ There were certeyne of the scrybes sittinge/ and reasoninge in their hertes: howe doeth thys felowe blaspheme? who cā forgeve synnes/ but god only? And immediatly when Jesus perceaved in his sprete/ that they so reasoned in them selves/ he sayde vnto them: why thynke ye soche thinges in youre hertes? whether ys it easyer to saye to the sicke of the palsey/ thy synnes are forgevē the: or to saye/ aryse/ take vppe thy beed and walke? That ye maye knowe that the sōne of man hath power in erth to forgeve siñes/ he spake vnto the sicke of the palsey: I saye vnto the/ aryse and take vp thy beed/ and gett the hens in to thyne awne houssе. And by ād by he arose/ toke vp hys beed/ and wēt forth before them all. in so moche that they were all amased/ and glorified god saynge: we never sawe it on thys fassion.

¶ And he went out agayne vnto the see/ and all the people resorted vnto hym/ and he taught thē And as Jesus passed by/ he sawe levy the sonne of alphey/ syttatt the receyte of custome/ and sayde vnto him: folowe me. And he arose and folowed hym. And yt cam to passe/ as Jesus sate att meate in his houssе/ many pubplicans and synners sate att meate also with Jesus and his disciples. For there were many that folowed him.

Fol: 45.

And when the scribs and pharises sawe him eate with publicans and synners/ they sayde vnto his disciples: howe is it/ that he eateth and drynketh with publicans and synners? when Jesus had herde that/ he sayd vnto them. The whole haue no nede of the visicion: but the sicke. I cam to call the sinners to repentaunce/ and not the iuste.

¶ And the disciples of Jhon and of the pharises did faste/ and they cam and sayde vnto him. Why do the disciples of Jhon and off the pharises faste/ and thy disciples fast nott. And Jesus sayde vnto them: cam the chyldren of a weddinge faste/ whils the brydgrome is with them? As longe as they have the brydgrome with them/ they cannot faste. Butt the dayes wyll come when the brydgrome shalbe taken from them/ and then shall they faste in thoose dayes.

¶ Also no man soweth a pece of newe cloth vnto an olde garment for the taketh he awaye the newe pece from the olde/ and so is the rent worsse.

¶ In lyke wyse/ no man poureth newe wyne into olde vessell/ for yf he do the newe wyne breaketh the vesselles/ and the wyne runeth out/ and the vessels are marde. Butt newe wyne must be poured into newe vessell.

¶ And it chaunsed that he went thorowe the cornefeldes on the sabboth daye/ and his disciples as they went on their waye/ began to plucke the eares of corne/ And the pharises sayde vnto hi: Take hede why do they on the sabboth daye that which is vnlaufull? And he sayde vnto the: have ye never redde what David did/ whe he had nede/ and was anhongred bothe he and they that

were with hym: howe they went into the house of God in the dayes of Abiathar the hye preste/ and ate the halowed loves/ which is not lawfull but for the prestes only to eate: and gave also to them which were with hym: And he sayde to them: the saboth daye was made for man/ and nott man for the saboth daye. Wherfore is the sone of man lorde even of the saboth daye.

## ¶ The. iiij. Chapter.

AND he entred agayne into the synagog/ and there was a man which had a wydred hande: and they watched hym/ to se/ yf he wolde heale hym on the saboth daye/ that they myght accuse hym. And he sayde vnto the man whych had the wydred honde: aryse and stonde in the middes. And he sayd to them: whether ys it lawfull to do a good dede on the saboth daye/ or an evyll: to save a manes life/ or to kyll: Butt they helde their peace. And he loked roundeabout on them angrely mornynge on the blindnes of their hertts: And sayd to the man: stretch forth thyne honde. And he stretched it forth: And the honde was restored/ even as whole as the other.

¶ The phariseis departed/ and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym/ that they myght destroye hym. And Jesus avoyded with his disciples to the see: and a greate multitude folowed him from galile and from Jewry/ and from hierusalem/ and from Idumea/ and from beonde Jordane: and they that dwelled about Tyre and Sidon/ a greate multitude: which whē they hade herde what

thynges he did / cam vnto him.

And he comaunded his disciples / that a shippe shulde wayte on him / because off the people / leste they shulde throunge hym. for he had healed many / in somoche that they preased apō hi / for to touche hi / as many as had plagf and whē the vnclene spiritf sawe him / they fell doune before him / and cryed sayinge: thou arte the sonne of God: And he streyghtly charged thē that they shulde not vtter him.

¶ And he went vppe into a moūtayne / and called vnto him whom he wolde / and they cam vnto hi. And he ordeined the twelve that they shulde be with him / and that he myght sende thē to preache. And that they might have power to heale syknesses and to cast out devyllf. And he gave vnto Simon / to name / Peter. And he called James the sōne of Zebede / ād Jhon James brother / ād gave thē bonarges to name / which is to saye the sōnes of thvnder. And Andrewe / and Philippe / and Bartlemewe ād Mathewe / and Thomas / and James the sōne of Alphey / and Taddeus / and Symon of cane / ād Judas iscarioth / which same also betrayed hym.

And they came vnto housse / and the people assembled togedder agayne / so greatly that they had nott leesar somoche as to eate breed. And when they that longed vnto hym herde off it / they went out to holde hym. For they sayde / he ys to fervent. And the scribes which came from Jerusalem / sayde: he hath Beelzebub / and by the power off the chefe devyll / casteth out the vyllf. And he called them vnto

hym/ and in similitudes sayde vnto them.
¶ Howe can Satan drive out Satan? And yf a realme be devided agaynste it silfe/ that realme cānot endure. And if a housse be devided agaynste it silfe/ that housse cannot continue: So yf Satā make insurreccion agaynste hym silfe/ and be devided/ he cā not continue/ but hath an ende. ¶ No mā can entre into a stronge mans housse/ and take away hys goodes/ excepte he fyrst bynde that strōge mā and thē spolye hys housse.
¶ Verely I saye vnto you that all synnes shalbe forgeven vnto mens chyldren: and blaspheny/ where with they blaspheme. but he that blasphemeth the holy goost/ shall never have forgevenes: but is in daunger of eternall dampnacion. For they sayde/ he had an vnclene spyrete.
And there cam his mother and his brithren/ and stode with oute/ and sent vnto him and called hym: and the people sate aboute hym/ and sayde vnto hym: beholde thy mother ād thy brethrē seke for the with out. And he āswered them/ sayinge: who ys my mother/ and my brethren? And he loked roūde about ō his disciples/ which sate i compasse about hym/ and sayde: beholde my mother/ and my brethren/ For who soever doeth the will off god/ he is my brother/ my syster and mother.

## ¶ The. iiij. Chapter.

AND he began agayne to teache then by the see syde. And there gadered to gedder vnto hym moche people/ so greatly that he entred into a shippe/ and sate in the see/ and all the people

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was by the see syde ō the shoore/ And he taught thē many thynges in similitudes/ and sayde vnto them in his doctrine: Herke to. Beholde/ The sower went forth to sowe/ and it fortuned as he sowed/ that some fell by the waye syde/ and the fowles off the ayre cam and devoured it vppe.
Some fell on a stony grounde: where it had not moche erth: and by and by sprāge vppe/ because it had not deepth of erth/ and as sone as the sun was vppe it caught heet: and because it had nott rotynge it wydered awaye. And some fell amōge the thornes/ and the thornes grewe vppe and choked it/ so that it gave no frute. And some fell apon good grounde: ād did yelde frute that sprōge and grewe: ād brought forthe some thirty folde/ some fourty folde/ and some an hundred folde. And he sayde vnto them: He that hath eares to heare/ lett hym heare.
¶ When he was alone/ they that were/ aboute hym with the twelve axed hym of the similitude. And he saide vnto thē: To you it is geven to knowe the mistery of the kyngdom of God/ But vnto them that are with out/ shall all thingf be done in similitudf: that when they se/ they shall se/ and not discerne: and when they heare they shall heare/ ād not vnderstōde: leste at any tyme they shulde tourne/ and their synnes shulde be forgeven them. And he sayde vnto them: Perceave ye not this similitude. And howe ye shall knowe all similitudes?
¶ The sower soweth the worde. These be they whiche are by the wayes syde/ where the worde is sowen/ to whom as sone as they have herde it/

G

cōmeth the devyll and takith awaye the worde that was sowen in their hertt. And these also are they that are sowē on the stony grounde: which when they have herde the worde / attonce they receave it with ioye / yett have no rote in themselves / and so endure but for a season: afterwarde as sone as eny trouble or persecucion ariseth for the wordes sake / anon they fall. And these are they that are sowen amonge the thornes / which heare the worde of god / ād the care of this worlde and the disseytfulnes of ryches / ād the lustes of other thyngs entre in / and choocke the worde / ād it is made vnfrutfull. And these are they that are sowen ī good grounde / which heare the worde and receave it / and bringe forth frute: some thirtyfolde / some sixtyfolde / some an hundred folde.

¶ And he sayde vnto them: is the candle lighted / to be put vnder a bussh̄ell / or vnder the borde? ys it not therfore lighted that it shulde be put on a cādelstycke? For there is no thinge so preyvy that shall nott be opened: nether so secreet / butt that it shall come abroade. Yf eny mā have eares to heare / lett hi heare. And he sayd vnto thē: take hede what ye heare. With what measure ye mete / with the same shall it be measured vnto you agayne. And vnto you that have shall more be geven. For vnto hym that hath / shall it be geven: And from hym that hath nott / shall be taken awaye / even that he hathe.

And he sayd: so is the kyngdō of God / even ād yf a mā shulde sowe seede in the grounde ād shuld slepe ād rise vp night ād daye: ād the seede shulde



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springe/ and growe vppe whyll he is not ware. For the erth bryngeth for the frute off her silfe/ first the blad/ thē the eares/ after that full corne in the eares. As sone as the frute is brought forth/ anon he throusteth ī the sykell because that her vest is come.

¶ And he sayde: where vnto shall we lyken the kyngdom off God? or with what compare son shall we compare it? It is lyke a grayne off mustard seed/ which when it is sowen in the erth/ is the leest of all seedes that be in the erth: And after that it is sowen it groweth vppe/ and is greatest of all yerbes: and bereth greate braunches so that the fowles off the ayre maye dwell vnder the shadowe of it.

¶ And with many soche similitudes he preached the worde vnto them/ after as they myght heare it. And with out similitude spake he nothīge vnto them. But whē they were a parte/ he expounded all thīgs to his disciples. And the same daye whē even was come he sayde vnto them: lett vs passe over into the other syde. And they late the people departe ād toke hī even as he was in the shippe. There were also with hī other shippes.

¶ And there arose a great storme of wynde/ ād dasshed the waves īto the shippe/ so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym/ and sayde vnto hym: Master/ carest thou nott that we perisshe? And he rose vppe and rebuked the wynde/ and sayde vnto the see: peace and be still. And the wynde alayed/ and there folowed a greate calme: and he sayde vnto them: why are ye fear-

full? Howe is it that ye have no faith? And they feared excedigly and sayde wō to an other what felowe is this? for booth wynde ād see obey hym.

## ¶ The. v. Chapter.

AND they cā over to the other syde off the see in to the countre of the gaderens. And whē he was come out of the shippe / anon mett hym out of the graves a man possessyd of an vnclene sprete / which had his abydinge amōge the graves. And no man coulde bynde hym with cheynes / be cause that whē he was often boūde with fetters and cheynes / he plucked the chaynes asundre / ād brake the fetters ī pecs: Nether coulde eny mā tame hī. And alwayes boothe nyght ād daye he cryed ī the moūtaynes ād ī the graves and bet hym silfe with stones. Whē he had spied Jesus afarre of / he rāne / and worshipped him / and cryed with a lowde voyce and sayde: what have I to do / with the Jesus the sonne of the moost hyest god? I requyre the ī the name of god / that thou torment me nott. For he had sayd vnto hym / Come forthe of the mā thou fowle sprete. And he axed hym: what is thy name? and he anshwered hym / my name is Legiōl / for we are many. And he prayd hym instātly / that he wolde nott sende them awaye out of that region.

¶ There was there nye vnto the mountayns a greate heerd of swyne fedinge / ād all the devyls besought hym saynge: sende vs ī to the heerde off swyne / that we maye enter ī to them. And anon Jesus gave them leave / And the vnclene spretes went out and entred in to the swyne. And the he-

Fol. 49.

erd starteled/and ran hedlyng into the see. They were a bout ij M. swyne/ād they were drouned in the see. And the swyne heerdꝰ fleed/and tolde it in the cite/and in the countre. And they cā out for to see/what had hapened/And they cam out to Jesus/ād they sawe hym that was vexed with the fende and had the legiō sytt/both clothed and in his right mynde and were a frayed. And they that sawe it tolde them/howe it had hapened vnto hym that was possessed off the devyll/and also of the swyne. And they began to praye hym/that he wolde departe from their coostes. And when he was come in to the shippe/he that had the devyll prayed hym that he myght be with hym: Jesus wolde not soffre hi but sayde vnto hi: goo home ī to thyne awne housse ād to thy frēdes/ād shewe thē what thīgꝰ. the lorde hath done vnto the/and howe he had compassion on the. And he departed/and began to publisshe in the ten cites/what thingꝰ Jesus had done vnto hym/and all men did merveyle.

¶ And whē Jesus was come over agayne in the shippe vnto the other syde/moche people gaddered vnto hym/and he was nye vnto the see. And beholde/there cam vnto hym won of the rulers of the sinagogge/whose name was Jairus: ād when he sawe hym/he fell doune att his fete/ād besought hym greatly/saynge: my doughter lyith att poynt of deeth/I wolde thou woldest come and ley thy honde on her/that she myght be safe and live. And he went with hym/ād moche people folowed hym/and thronge hym.

And there was a woman/whiche was disea-

sed off an yssue off bloude twelve yeres/ and had suffered many thingf of many fisiciōs/ and had spent all that she had/ and felte none amendmēt at all/ But wexed worsse and worsse. When she had herde off Jesus: she cam into the preace behynde hym/ and tewched hys garment. For she sayde: Yf I maye butt tewche his clothinge/ I shall be whole. And streyght waye her foūtayne of bloude was dreyed vppe/ ād she felt in her body/ that she was healed off the plage.

¶ And Jesus immediatly felt in hī silfe/ the vertue that went out off hym/ and tourned hym roūde a boute in the preace/ and sayde: Who tewched my clothes? And his disciples sayde vnto hym: thou seist the people thrustinge the ō every syde/ and yet sayest: who did tewche me? And he loked round about/ ffor to se her thatt had done that thinge. The woman feared and trembled/ for she knewe what was done with in her. And she cam and fell doune before hym ād tolde hym the trueth of every thīge. And he sayde vnto her Doughter/ thy fayth hath saved the/ goo in peace/ and be whole off thy plage.

¶ Whyll he yet spake/ there cam from the ruler of the synagogis housse/ certayne which sayde: thy doughter is deed: why deseasest thou the master eny further? As sone as Jesus herde thatt worde spoken/ he sayde vnto the ruler of the synagoge: Be not afrayed/ only beleve. And he suffred no man to folowe hym moo then Peter/ and James ād Jhon James brother. And he cam vnto the housse of the ruler off the synagoge/ ād sawe the wondrynge and the that wepte and way-

Fol: 50.

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les greatly / And he wēt in and sayde vnto them: Why make ye this ado āde wepe? The mayden is not deed / but slepith. And they lawght hym to scorne. Then he put them all out / āde toke the father and the mother off the maydē / and thē that were with hym / and entred in where the maydē laye / And toke the mayden by the honde / āde sayde vnto her: Tabitha cumi: which is by interpretacion: mayden I saye vnto the / aryse. And streight the maydē arose / and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he charged them straytely / that no man shulde knowe off it. And commaunded to geve her meate.

## ¶ The. vj. Chapter.

AND he departed thēs / and cā into his awne coūtre / and his disciples folowed hym. And when the saboth daye was come / he began to teache in the synagoge. And many that herde hym were astonyed / āde sayde: Frō whens hath he these thīgs? āde what wysdō is this that is geven vnto hī? āde suche vertues that are wrought by his hōdes? Is not this that carpēter Marys sōne / the brother off James / āde Joses āde Juda and Simō? āde are not his sisters here with vs? And they were hurt by the reason of hī. And Jesus sayde vnto thē: a prophet is not despysed but in his awne countre / āde amonge his awne kynne / and amonge them that are of the same housshold. And he coulde there shewe no myracles butt leyd his hondes apon a fewe sicke folke āde healed thē. And he merveyled at their vnbelefe.

¶ And he went about by the townes that lye in circuite/teachynge. And he called the twelve/ and began to sende them/two and two/and gave them power over vnclene spretes. And cōmaunded them/that they shulde take nothinge vnto their Journey/save a rodde only: Nether scrippe/ nether breed/nether money in their pourses: but shoulde be shood with sandals. And that they shulde not put on two coottes. And sayd vnto the: wher soever ye entre into an housse/there abyde tyll ye departe thens. And whoso ever shall nott receave you/nor heare you/when ye departe thens/shake of the duste that is vnder youre fete/for a remembraūce vnto them. Jsaye verely vnto you/itt shalbe easyer for Sodom and Gomor/att the daye off iudgemēt/then for that cite.

¶ And they went out and preached/that they shulde repent: and they caste out many devylles/ And they annoynted/many that were sicke with oyle and healed them.

¶ And kynge Herode herde of him/for his name was spreed abroade/And he said: Jhō baptiste is risen agayne frō deeth/and ther fore mycracles worke in hym. Wother sayd/it is helyas: and some sayde: it is a prophet/or as won of the prophettes. But whē Herode herde of hi he sayd: it is Jhō whō J beheded/heys risen from deeth agayne.

¶ For Herode him silfe/had sent forth/āō had taken Jhō/and bounde hi and cast him in to prison for Herodyas sake which was hys brother Philippes wyfe. For he had maried her. Jhō said vnto herode: It is not laufull for the to have thy

brothers wyfe. Herodias layd waite for hi/ and wolde have killed him/ butt she coulde not. For Herode feared Jhō/ knowynge that he was iuste and holy/ and gave hī reverēce/ And whē he herde hī he did many thinges/ ād herde hī gladly.

¶ And when a convenyent daye was come. Herode ō hys birth daye made a supper to the lordes/ captayns/ ād chefe estatē of galile. And the doughter of the same Herodias cām in and daunsed/ and pleased Herode and them that sate att bourde also/ Thē the kīge sayd vnto the mayde: axe of me what thou wilt/ ād J will geve it the. And he sware vnto her what soever thou shalt axe of me/ J will geve it the/ even vnto the one halfe of my kyngdom. And she went forth and sayde to her mother: what shall J axe? And she sayde: Jhon baptistē heed. And she cām in streigth waye with haste vnto the kinge/ ād axed sayīge: J wyll/ that thou geve me by ād by in a charger the heed of Jhō baptist. And the kīge was sorye yet for hys othes sake/ and for their sakē which sate att supper also/ he wolde not put her besyde her purpost. And immediatly the kynge sent the hangman and cōmaūded his heed to be brought in. And he went and beheeded him in the prēson/ and brought his heedde in a charger and gave hit to the mayden/ and the mayde gave it to her mother. Whē his disciples herde of it/ they cam and toke vppe his body/ and put it in a toumbe.

¶ And the apostles gaddered thē selves to gedre to Jesus/ ād told hī all thyngs/ booth what they had done/ and what they had taught. And he sayd vnto them: come ye aparte in to the wyl-

dernes/and rest a whyle. For there were many cōmers ād goers. And they hade no leasur wōs for to eate. And he went by shippe asyde out off the waye ī to a desertt place. And the people spyed them when they departed: and many knewe hī/and they hasted afote thether out of every cite/and cā thyther before them/ And cam togedder vnto hym. And Jesus went out and sawe moche people/ād had cōpassiō on them/because they were lyke shepe whych had no sheppherde. And he began to teache them many thingſ.

¶ And whē the daye was nowe farre spent/his disciples cam vnto him sayinge: thys ys a desert place/ād nowe the daye ys farre passed/lett thē departe/that they maye goo ī to the countrey rounde about/ and in to the tounes/and bye them breed: for they have nothinge to eate. He answered and sayde vnto them: geve ye them to eate/ And they sayde vnto hym: shall we goo and bye ij. C. penyworth of breed/ād geve them to eate? He sayde vnto then: howe many loves have ye? Goo and loke. And when they had serched/they sayde: v. and. ij. fysshes. And he cōmaunded thē to make them all sytt doune/by companyes apō the grene grasse. And they sate doune here a rowe and there a rowe/ by houndredſ and by fyfties. And he toke the v. loves and the. ij. fysshes and loked vppe to heven ād blest/and brake the loves/and gave them to hys disciples to put before them/and the ij. fysshes he devyded a monthem all. And they all ate/and were satisfyed. And they toke vppe twelve basketſ full off the gobbettſ and of the fysshes. And they that ate

Fol: 52.

were about fyve thousand men.
¶ And streyght waye he caused hys disciples to goo into a shippe/ and to goo over the water before vnto bethsaida/ whill he sent awaye the people. And as sone as he had sent them awey/ he departed into a mountaine to praye. And when even was come/ the shippe was in the myddes of the see/ and he alone on the londe/ and he sawe the troubled in rowinge/ for the wynde was cõtrary vnto them. And aboute the fourth quartre of the nyght/ he cam vnto them/ walkinge apon the see/ and wolde have passed by the. Whe they sawe hi walkige apõ the see/ they supposed yt had bene a spriete/ and cryed oute: For they all sawe hym/ and they were afrayed. And anon he talked with them/ and sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vnto them into the shippe/ and the wynde ceased/ and they were sore amased in them selves beyonde measure/ and marveyled. For they remembred not off the loves/ because their hertes were blynded.
¶ And they cam over/ and went into the londe off genazareth/ and drue vp into the haven. And as sone as they were come out off the shippe/ streyght they knewe hym/ and ran forth through out all the region rounde a about/ and began to cary aboute in beddes all that were sicke/ when they herde tell that he was there. And whither soever he entred into the tounes/ or cites/ or villages/ they leyde their sicke in the stretes/ and prayed hyme that they myght

touche and hit wer but the edge offe hys vesture. And as many as touched hym were safe.

## ¶ The. vij. Chapter.

AND the pharises cam togedder vnto hym/ and dyvers offe the scribes which cam from Jerusalem. And whē they sawe certayne of hys disciples eate breed with cōmen handes (that is to saye/ with vnwesshen hondes) they complayned. For the pharises/ and all the Jewes/ except they washe their hādes ofte/ eate not/ observinge the tradicions of the seniours. And whē they come from the market/ except they washe themselves they eate not. And many other thinges there be/ which they have taken apon them to observe/ as the washinge of cuppes and cruses/ and of brasen vessels/ and of tables.

¶ Then axed hym the pharises and scribes: why walke not thy disciples accordinge to the tradicions of the senio rs/ but eate breede with vnwesshē hondes? He answered and sayde vnto them: well hath Esayas of you ypocrites/ as it is writte: This people honoreth me with their lyppes/ but their hert is farre frō me: In vayne they worshippe me/ teachinge doctryns which are nothinge but the commandementes of men. For ye laye the commandement of God aparte/ and ye observe the tradicions of men as the wessinge offe cruses and offe cuppes/ and many other suche lyke thinges ye do.

¶ And he sayde vnto them: well/ ye putt awaye the commandement of God/ to maynteyne your owne tradecions. For Moses sayde: Honour

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re thy father ād thy mother: and whosoever sayeth evyll to his father or mother/ let hym dey for it. But ye saye: a man shall saye to his father or mother Corban/ that is/ whatsoever thynge I offer/ that same doeth profit the. And ye suffre no more that a man do eny thynge for his father or mother/ and thus have eye made the cō maundement off God off none effecte throughy oure awne tradicions which ye have ordeyned. And many soche thynges ye do.

¶ And he called all the people vnto hym/ ād sayde vnto them: Herke vnto me every one off you and vnderstonde: there is no thynge without a man that can diffyle hym when hit entreth into hym/ but thoo thyngs which procede out of a mā are those which defyle a mā. If eny man have eares to heare/ let hym heare. And whē he cā into a house away fro the people/ his disciples arged hi of the similitude ād he sayd vnto thē: Do ye thē lacke vnderstōdinge: Do ye not yet perceave/ that whatsoever thinge frō with out ētreth into a mā/ hit can not defyle hym/ be cause hit ētrith not into his hert/ but into the belly: ād goeth out into the draught that purgeth oute all meates.

¶ And he sayde that defileth a man whiche cometh oute of a man. For from with in even oute off the herte off men/ proceade evyll thoughtes: adultry/ fornicacion/ murder/ theeft/ coveteousnes/ wickednes/ diceyte/ vnclēnes/ ād a wicked eye/ blasphemy/ pryde/ folisshnes: All these evyll thynges/ cō from with in/ ād defile a man.

And from thence he rose and wēt into the borders off Tire and Sidō/ and entred into ā hou-

sse/ and wolde that no man shulde have knowen
off hym: But he culde nott be hid. For a certa-
yne woman whose doughter had a foule spirete
when she herde off hym/ came and fell doune att
hys fete. The woman was a greke out off siro-
phenicia/ and she besought hym that he wolde
caste out the devyll out off her doughter. Jesus
sayde vnto her: lett the chyldren fyrst be feed.
It ys nott mete/ to take the chyldrens breed/ and
to caste itt vnto whelppes. ¶ She answered and
sayde vnto hym: even soo master/ nevertheles-
se/ the whelppes also eate vnder the table off the
chyldrens cromes. And he sayde vnto her: for
thys sayinge goo thy waye/ the devyll ys gon
out off thy doughter. ¶ And when she was come
home to her housse she founde the devyll depar-
ted/ and her doughter lyinge on the beed.
¶ And he departed agayne from the coostes off
Tyre and Sydon/ and cam vnto the see off Ga-
lilethrowe the mydst off the coostes off the .x. ci-
tes/ And they brought vnto hym won that was
deffe/ and stambred in hys speche/ and prayde
hym to laye hys honde apon hym. And he tok
hym a syde from the people/ and putt hys fyn-
gers in hys eares/ and did spet/ and touched his
tounge/ and loked vp to heven/ and syghed/ and
sayde vnto hym: ephatha that ys to saye/ be o-
penned. ¶ And streyght waye hys eares were
openned/ and the stringe off hys tonge was loo-
sed/ and he spake playne. And he commaunded
them that they shulde tell no man. But the mo-
re he forbad them/ soo moche them more a greate

Fol: 54.

deale they pubblessed it. And were beyonde mea-sure astonyed/ sayinge: He hath doneall thinge well/ and hath made booth the deffe to heare/ and the dom to speake.

## ¶ The. viij. Chapter.

IN those dayes when there was a very greate companye/ and had nothinge to eate/ Jesus called hys disciples to hym/ and sayd vnto them: my herte melteth on this people/ because they have nowe bene wyth me iij. dayes/ and have nothinge to eate: And yf I shulde sende them awaye fastinge to their awne houses/ they shulde faynt by the waye. For dyvers of them cam from farre/ And hys disciples answered hym: from whence myght a man suffyse them with breed here in the wyldernes? And heared them: howe many loves have ye? They sayde: seven. And he cōmaunded the people to sitt doune on the grounde. And he toke the. vij. loves/ gave thankes/ brake/ and gave to hys disciples/ to set before them. And they sett them before the people. And they had a feawe smale fysshes/ and he blessed them and cōmaunded them also to be sett before them/ They ate and were suffysed/ and they toke vp off the broben meate that was lefte/ vij. baskets full. They that ate were in nomber aboute fowre thousandt. And he sent them awaye.

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¶ And anon he toke shippe with his disciples/ and cam in to the parties of dalmanutha. And the pharises cā forth/ and began to dispute with him/ and sought of hym a signe from heven temptinge him/ and he syghed in his spirite and sayde: why doth thys generacion seke a signe? Verely I saye vnto you/ there shall no signe be geven vnto thys generacion. And he lefte them and went into the shippe agayne/ and departed over the water.

¶ And they had forgotte to take breed with thē/ nether had they in the shippe with them moze thē one loofe. And he charged them sayinge: take hede/ be ware of the leven of the pharises/ and the leven of Herode. And they reasoned amonge thē selves saynge: we have no breed. And when Jesus knewe that he sayde vnto them: why take ye thought be cause ye have no bread? perceave ye not yet/ nether vnderstonde? Have ye youre herti? yett blynded? Have yee eyes and se nott? and have yee eares and heare not? Do ye nott remēber? When I brake v. loves amonge. v. M. men/ howe many basketti full of broken meate toke ye vpp? They sayde vnto him xij. When I brake vij amōge iiij M. howe many basketti of the levingi of broken meate toke ye vp? they sayde vij. And he sayde vnto them: howe is it that ye vnderstonde not?

And he cam to bethsayda/ and they brought a blynde man vnto him and desyred hym/ to touche hi. And he caught the blinde by the honde and ledd hym out off the toune/ and spat in hys eyes and put hys hondi apon hym/ and axed hi

55.

yf he sawe eny thinge/ and he loked vp ād sayde: I seme/ For I se them walke as they were trees. After that he put his hondes agayne apon his eyes/ and made hym see. And he was restored to his sight/ and sawe every mā clerly. And he sent hym home to his awne house sayinge: nether goo in to the toune/ nor tell it to eny in the toune.

¶ And Jesus wēt out and his disciples into the tounes that longe to the cite called Cesarea Philippi/ and by the waye he axed his disciples sayinge: whom do me saye that y am? They answered: some saye that thou arte Jhon Baptiste: some saye Helyas/ and some one off the prophetes. And he sayde vnto thē: But whō saye ye that I am? Peter answered and sayd vnto hym: Thou arte very Christe. And he charged thē/ that they shulde tell no man off it. And he began to declare vnto them/ howe that the sonne of man muste suffre many thynges/ and shulde be reproved off the semiours and off the hye prestes ād scrybes/ and shulde be kylled/ and after thre dayes arise agayne. And he spake that sayinge openly. And Peter toke hym a syde/ and began to chyde hym. Yet ourned a boute/ and loked on his disciples/ and rebuked Peter sayinge: Goo after me Satā. For thou savorest not the thynges off God: But the thynges off men.

¶ And he called the people vnto hym/ with his disciples also/ and sayd vnto them: Whosoever wyll folowe me/ lett hym forsake hym silfe/ and take vp his crosse/ and folowe me. For whosoever wyll save his lyfe/ shall lose it. But whosoever shall loso his lyfe for my sake ād the gospels/

the same shall save it. What shal it profet a mā/ yf he shulde wyn all the worlde/ and loose his a/ wne soule? or els what shall a mā geve/ to rede/ me his soule agayne? Whosoeper therfore shall be ashamed off me and off my wordes/ amonge this advoutrous and sinfull generacion: of hym shall the sonne of man be ashamed/ when he cō/ meth in the glory of his father with the holy an/ gels. And he sayde vnto thē: Verely I saye vnto you: There be some off them that stonde here/ which shall not taste of deeth/ tyll they have sene the kyngdom off God come with power.

## ¶ The. ix. Chapter.

AND after. vj. dayes Jesus toke Peter/ Ja/ mes/ and Jhon and leede them vp in to an hye moūtayne out of the waye alone/ ād he was transfigured before them. And his rayment did shyne/ and was made very whyte/ even as sno/ we: so whyte as noo fuller cā make apon the erth And there apered vnto them Helyas with Mo/ ses: And they talked with Jesu. And Peter an/ swered and sayde to Jesu: Master/ here is good beinge for vs/ let vs make. iij. tabernacles/ one for the/ one for Moses/ ād one for Helyas. And wist not what he sayde. For they were afrayde. And there was a cloude that shadowed them. And a voyce cam out of the cloude saynge: This ys my dere sonne/ here hym. And sodenly/ they loked rounde about them/ and sawe no mā mo/ re/ but Jesus only.

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¶ As they cam doune from the hill/ he charged them/ that they shulde tell no mā what they had sene/ tyll the sonne of man were risen from deeth agayne. And they kepte that sayinge with in thē/ and demaunded won of another/ what that rysinge frō deeth agayne shulde meane? And they axed hym sayinge: why then saye the scribes/ that Helyas muste fyrste come? He āswered and sayde vnto thē: Helyas at his fyrste cōmynge/ shall bringe all thyngs agayne into good order: And even so ys it wrytten off the sonne off man/ that he shall suffre many thinges/ and shall be setatt nought. And I saye vnto you/ thatt Helyas ys come/ ād they have done vnto hym what soever pleased them/ as it is wrytten off hym.

And he cam to his disciples/ and sawe moche people about them/ and the scribes disputinge with them. And streyght waye all the people behelde hym and were amased/ and ran to hym/ and saluted hym. And he sayde vnto the scribes: What dispute ye with them? And won of the cōpanye answered and sayde: Master/ I have brought my sonne vnto the/ which hath a dom spirite/ And whensoever he taketh hym/ he tearyth hym/ and he fometh/ and gnasheth with his tethe/ and pyneth awaye. And I spake to thy disciples that they shulde caste hym out/ and they coulde nott.

¶ He answered hī ād sayd: O generaciō without faight/ howe lōge shall y be with you. Howe lōge shall y suffre you? brige him vnto me. And they brought hī vnto hī. And as sone as the spirite

sawe him/ he tare him. And he fell doune on the grounde walowinge: And fomynge. And he axed his father: howe longe is it a goo/ sens this hath happened hym? And he sayde/ of a chylde. And ofte tymes casteth hym in to the fyre/ and also in to the water/ to destroye hym. Butt yff thou canste do eny thynge/ have mercy on vs/ and helppe vs. Jesus sayde vnto hi: ye yf thou coulldest beleve/ all thynge are possyble to hym that beleveth. And streygthwaye the father off the chylde cryed with teares sayinge: Lorde I beleve/ sucker myne vnbelefe.

¶ When Jesus sawe that the people cam trunnynge togedder vnto hym/ he rebuked the foule sprete/ sayinge vnto hym: Thou dom and deffe sprete/ I charge the come out of hym/ and entre no more in to hym. And the sprete cryed/ and rent him sore/ and cam out: And he was as won that had bene deed/ in so moche that many sayde/ he is deed. Butt Jesus caught hys honde/ and lyfte hym vpp/ and he roose. And when he was come in to the houssse/ his disciples axed him secretly: why coulde nott we caste hym out? And he sayde vnto them: thys kynde can by no nother meanes come forth/ but by prayer and fastynge.

¶ And they departed thens/ and toke there iorney thorowe galile/ and wolde not/ that eny man shulde have knowē itt. For he taught hys disciples/ and sayde vnto them: The sonne off man shalbe delyvered in to the hondes off men/ and they shall kyll hym/ and after that he is kylled he shall arise agayne the thryd daye. Butt they wiste nott what that sayinge meant/ and were

affrayed to axe hym.

¶ And he cam to Capernaū/ and when he was come to house/ he sayde to them: what was that ye disputed bytwene you by the waye? And they held their peace (for by the waye they reasoned amōge them selves/ who shulde be the cheffest) And he sate doune/ and called the twelve vnto hym/ and sayd to them: yf eny man desyre to be fyrst/ the same shalbe last of all/ and servaunt vnto all. And he toke a chylde and sett hym in the mydd̄e of them/ and toke hym in hys armes and sayde vnto them: Whosoever receave eny soche a chylde ī my name/ he receaveth me: And whosoever receaveth me/ receaveth not me/ but him that sent me.

¶ Jhon answered him/ sayinge: master/ we sawe won castinge out devyls in thy name/ which followeth not vs/ and we forbade hym/ because he followeth vs nott. But Jesus sayde: forbid hym nott. For there ys no mā that shall do a myracle in my name/ and can speake lightly evyll of me. Whosoever is not agaynste you/ is on your parte. And whosoever shall geve you a cuppe of water to drinke for my nams sake because ye are belongynge to christe/ verely I saye vnto you/ he shall nott loose his rewarde.

¶ And whosoever shall hourte wō of this litell wons/ that beleve in me/ it were better for hym/ that a mylstone were hanged aboute his necke/ and that he were cast in to the see. And yf thy hāde offende the/ cut hym of. Itt ys better for the to entre into lyffe maymed/ thē to goo/ with two hondes in to hell/ i to fire that never shalbe quen-

ched/where there worme dyeth nott/and the fyre never goeth oute. And yf thy fote offende the/cut hym of. It is better for the to goo halt in to lyfe/then with ij. fete to be cast into hell/into fyre that never shalbe quenched: where there worme dyeth not/ād the fyre never goeth oute? And yf thyne eye offende the plucke hym oute. Itt ys better for the to goo in to the kyngdō of god with one eye/then havynge two eyes to be caste into hell fyre: where their worme dyeth nott/and the fyre never goeth oute.

Every man therfore shalbe salted with fyre: And every sacryfyse shalbe seasoned with saltt. Salt ys good. But yf the salt be vnsavery: what shall ye salte there with? Se that ye have saltt in youre selves. And have peace amonge youre selves/one with andther.

## ¶ The. x. Chapter.

And he rose from thens/and went in to the coostes of Jewry through the regyon that ys beyonde iordā. And the people resorted vnto hym afresshe: And as he was wont he taught them agayne. And the pharyses cam and axed hym a question: whether it were laufull for amā to putt awaye hys wyfe. To prove hym. He answered ād said vnto thē: what did Moses bid you do? And they sayde: Moses suffred to wrytea testimoniall of her divorsment/and to putt her awaye. And Jesus answered/and sayd vnto thē: For because of youre harde herttf he wrote thys precept vnto you. But at the fyrst creacion/god made them man and woman/sayinge: for thys

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thingſ ſake ſhall a man leve father and mother/ and byde by his wyfe/ and. ij. ſhalbe made won fleſſhe. So then are they nowe nott twayne/ but won fleſſhe/ therfore that whych god hath cuppled/ let nott man ſeparate.

And in the houſſe his diſciples axed him agayne of that mater. And he ſayde vnto thē: Whoſoever putteth awaye his wyfe/ and maryeth another/ breaketh wedlocke to her warde. And yf a womā forſake her huſband/ and be maryed to another/ ſhe cōmitteth advoutry.

¶ And they brought chyldren to hym that he ſhoulde touche thē. And hys diſciples chid thooſe that brought them. When Jeſus ſawe that/ he was diſpleaſed/ and ſayd vnto them: Suffre the chyldren to come vnto me ād forbid thē not. For vnto ſuche belongeth the kīgdō of god. Verely I ſaye to you/ whoſoever ſhall not receave the kyngdō of god as a chylde/ he ſhall not entre therin. And he toke them vppe in his armes/ ād putt his hondſ apon them/ and bleſſed them.

¶ And whē he was come out into the waye/ there cam won runninge ād kneled to hī/ and axed hī: Goode maſter/ what ſhall I do/ that I maye enheret eternal lyfe? Jeſus ſaid vnto hī: why calleſt thou me goode? there is no man goode but won/ whych ys god. Thou knoweſt the cōmaundmētſ. breake not matrimony/ kyll not/ ſteale nott/ bere no falce wytnes/ defraude no mā/ honore thy father ād thy mother. He anſwered ād ſaid to hī: maſter/ all theeſe I have obſerved frō my youth. Jeſus behelde hī/ ād had a favour to hī/ ād ſaid vnto hī: Wō thīge is lackīge vnto the

Goo/ and sell all that thou hast/ and geve itt to the povre/ ād thou shalt have treasure in hevē/ and come and folowe me/ and take thy crosse on the. But he was discūforted with that sayinge/ and went awaye mornynge/ for he had greate possessions.

¶ And Jesus loked roūde aboute/ and sayd vnto hys disciples: with what difficulte shall they that have ryches entre into the kingdom of god. Hys disciples were astōnyed att hys wordes. Jesus answered agayne/ and sayde vnto them: chyldren/ howe harde is it for them/ that truste in their ryches/ to entre into the kyngdō off god. Hit ys easyer for a camell to go thorowe the eye of an nedle/ thē for a ryche man to entre into the kyngdom of god. And they were astonnyed out of measure/ sayinge betwene thē selves: who thē can be saved? Jesus loked apō them/ and sayd: with men it is vnpossible/ but not with god: for with god all thingꝭ are possible.

¶ And Petre began to saye vnto hym: Loo/ we have forsaken all/ and have folowed the. Jesus answered and sayde: Verely I saye vnto you/ there ys no man that hath forsaken housse/ or brethren/ or sisters/ or father/ or moder/ or wyfe/ other chyldren/ or londes/ for my sake and the gospellꝭ/ whych shall nott receave an houndred foolde nowe in thys lyfe/ houses/ and brethrē/ and sisters/ and mothers and childrē/ and londꝭ whith persecucions/ and in the worlde to come eternall lyfe. Many that are fyrst/ shalbe last. And the last fyrst. They were in the waye goinge vppe to Jerusalem. And Jesus wēt be-



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fore them/ and they were amased/ and as they folowed/ were affrayde.

¶ And Jesus toke the xij. agayne/ and began to tell them what thinge shulde happen vnto him. Beholde we goo vppe to Jerusalem/ and the sone off man shalbe delyvred vnto the hye preest & vnto the stribes/ and they shall condempne hym to deeth/ and shall delyvre hym to the gentyls/ and they shall mocke hym/ and scourge him and spit apon hym/ and kill him/ and the thirde daye he shall ryse agane.

¶ And James and Jhon the sons off Zebede/ cam vnto hym/ sayinge: master/ we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them: what wolde ye I shulde do vnto you? They sayd vnto hym: graunt vnto vs that we maye sitt won on thy ryght honde/ and the other on thy lyfte honde/ in thy glory. Butt Jesus sayd vnto them: Ye wot not what ye axe. Can ye dryncke of the cuppe/ that I shall dryncke of? And be baptised with the bapti that I shalbe baptised in? And they sayd vnto him: that we can. Jesus sayde vnto them: ye shall dryncke off the cuppe that I shall dryncke of/ and be baptised with the baptim that I shalbe baptised in: But to sitt on my right honde and on my lifte honde/ ys not myne to geve/ but to them for whom it ys prepared.

¶ And when the .x. herde that/ they bega to disdayne at James and Jhon. Butt Jesus called the vnto him/ and sayd to them: Ye knowe wele that they whych seme to beare rule amonge the gentyls/ raygne as lordes over the. And they

that be greate men amonge them exercyse auc-
torite over them. So shall it not be a monge you
but wosoever of you wilbe greate amonge you
shalbe youre mister. And wosoever wilbe chefe/
shalbe servaunt vnto all. For even the sonne of
man came/ nott that other shulde minister vnto
hym: but to minister/ and to geve his lyfe for the
redempcion of many.

¶ And they cam to hierico/ and as he went oute
off hierico/ with his disciples and a greate no-
bre of people: Barthimeus the sonne of Thime-
us which was blynde/ sate by the hye wayes sy-
de beggynge. And when he herde that it was
Jesus off nazareth/ he began to crye/ and to sa-
ye: Jesus the sonne off David/ have mercy on
me. And many rebuked hyme/ be cause he shul-
de hoolde is peace. But he cryed the moore a gre-
ate deale/ thou sonne off David have mercy on
me. And Jesus stode still/ and commaunded
hym co be called/ and they called the blynde/ sa-
ynge vnto hym: be off good comfort ryse he cal-
leth the. He threwe awaye his clooke/ and roose
and cam to Jesus/ And Jesus answered/ and
sayd vnto hym: what wilt thou that I do vnto
the? The blynde sayde vnto hym: master/ that y
myght see. Jesus sayd vnto hym: goo thy waye/
thy fayght hath saved the/ And by ād by he rece-
aved his sight/ and folowed Jesus in the waye.

## ¶ The xj. Chapter.

And whē they cam nye to hierusalem/ vnto
bethphage/ ād bethani/ be syd mount oliv-
te/ he sent forth. ij. of his disciples/ ād sayde vn-

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to them: Goo youre wayes into the toune that is over agaynste you/ And as soneas ye ētre into it ye shall fynde a coolte boūde/ where ō never man sate: loose hym ād brynge hym hidder. ād if eny man saye vnto you: why do ye soo? saye that the lorde hath neade of hī/ ād streight waye he wyll sende hym hidder. They wēt their waye/ and found a coolte tyed by the dore with out in a place where two wayes mett/ ād they losed hym. And divers of them that stode there/ sayd vnto them: what do ye loosynge the coolte? ād they sayd vnto them: even as Jesus had commaunded them. And they let them goo. And they brought the coolte to Jesus/ ād caste their garmētꝰ on hym/ and he sate apon hym. And many spreede there garmentꝰ in the waye. other cutt doune braunches of the trees/ and strawed them ī the waye. And they that went before and they that folowed/ cryed/ saynge: Hosianna: blessed be he that cometh in the name off the lorde. Blessed be the kyngdom that commeth in the name off hym that is lorde off oure father David. Hosianna in the hyest.

¶ And the lorde entred into hierusalem/ and into the temple. And whē he had loked roundabout apon all thingꝰ/ and nowe the even tyde was come he went out vnto bethany with the twelve. And on the morowe whē they were come out frō bethany/ he hungred/ and he spyed a fygge tree a farre off/ havinge leves/ and went to se whether he myght fynde eny thīge there on: but whē he cam there to/ he founde nothinge butt leves. For the tyme off fyggꝰ was nott yet. And Jesus

answered and sayd to it: never man eate frute of the here after whill the worlde stodith. And his disciples herde it.

¶ And they cam to hierusalem/ and Jesus wet into the temple/ and began to cast out them which soolde and bought in the tẽple. And overthrewe the tabels of the money chaungers/ and the stoles of thẽ that soolde doves. ād wolde not suffre that eny mã caried a vessell thorowe the temple. And he taught sayngē vnto them/ ys it not writtē/ howe that myne housse shalbe called the housse of prayer vnto all naciōs: But ye have made it a deen of theves.

¶ And the scribs and hye prests herde yt and sought howe to distroye him. For they feared hym because all the peple marveld at his doctrine. And when even was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the fygge tree dryed vpp by the rotes. And Peter remembred/ and sayd vnto hym: master/ beholde/ the fygge tree which thou cursedst/ ys widdred awaye. And Jesus answered/ and sayde vnto them: Have confidens in god. Verely I sye vnto you/ that whosoever shall saye vnto this mountayne: take awaye thy silfe/ ād cast thy silfe in to the see/ and shall not waver in his herte/ butt shall beleve that thosse thingē which he sayeth shall come to passe/ what soever he sayeth shalbe done vnto hi. Therfore I saye vnto you/ what soever ye desyre whē ye praye/ beleve that ye shall have it ād it shalbe done vnto you. And whē ye stōd ād praye/ forgeve yf ye have eny thige agaynste eny mā that youre father also which

Fol. 61.

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is in heven / maye forgeve you youre trespases.
¶ And they cam againe to hierusalem / and as he walked in the temple / there cā to hym the hye prestes / and the scribes / and the seniours / and sayd vnto hym: by what auctorite doest thou these thinges? and who gave the this auctorite / to do these thinges? Jesus answered / and sayde vnto thē: I wyll also axe of you a certeyne thynge / and answere ye me / and I wyll tell you by what auctorite I do these thinges. Whether was the baptim of Jhon from heven / or of men? Answer me. And they thought in them selves / saynge: yf we shall saye / from heven. he will saye: why thē did ye not beleve hym? but yf we shall saye / of men / then feare we the people. For all men counted Jhon / that he was a very prophett. And they answered / and sayd vnto Jesu: we cānot tell. And Jesus answered / and sayd vnto thē: nether wyll I tell you / by what auctorite I do these thinges.

## ¶ The. xij. Chapter.

AND he began to speake vnto them in similitudes. A certayne mā planted a vineyarde / and compased it with an hedge / and ordeyned a wyne presse / and bilt a toure in hytt / and lett it out to hyre vnto husbandemen / and went into a straunge coūtre. And when tyme was come he sentt to the tennauntes a servaunt that he myght of the tenauntes receave of the frute of the vyneyarde. And they caught hym and bett hym and sentt hym agayne empty. And moreover he sentt vnto them another servaūt / and at hym

they cast stones and brake hys heed/ and sent him
agayne all to revyled. And agayne he sent ano-
ther/ and hym they kylled: and many other/
beetynge some/ and kyllinge some.

¶ Yet had he one sonne whom he loved tender-
ly/ him also sent he att the last vnto them/ sayin-
ge: they wyll feare my sonne. Butt the tenaun-
ts sayde with in themselves: Thys ys the heyre/
come lett vs kill him/ and the inheritaunce shal-
be oures. And they toke him and killed him/ and
cast hym out of the vyneyarde. What shall then
the lorde of the vyneyarde do? He will come and
distroye the tenaunts/ and let out the vyneyarde
to other. Have ye nott redde thys scripture? the
stoone which the bylders did refuse/ ys made the
chefe stoone in the corner: Thys was done off the
lorde/ and ys mervellous in oure eyes. And they
went about to take hym/ butt they feared the pe-
ople. For they perceaved that he spake that si-
militude agaynst them. And they left hym and
went their waye.

¶ And they sent vnto hym certayne off the pha-
rises with Herodes servaunts/ to take hym in
hys wordes. And as soone as they were come/ they
sayd vnto hym: master/ we knowe that thou ar-
te true/ and carest for no man: For thou consy-
derest nott the degre off men/ butt teachest the
waye off god truly: Ys yt lawfull to paye tribu-
te to Cesar/ or nott? ought we to geve/ or ought
we nott to geve? He knewe their dissimulacion/
and sayd vnto them: Why tempte ye me? Bryn-
ge me a peny/ that I maye se yt. And they brou-
ght hym one. And he sayde vnto them: Whose

Fol: 62.

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ys thys ymage and superscripcion? And they
sayde vnto hym/ Cesars. And Jesus answered/
and sayde vnto them: Then geve to Cesar that
which belongeth to Cesar: And geve God that
which perteyneth to God. And they mervelled
att hym.

¶ And the saduces cam vnto hym/ which saye/
there is no resurrection. And they axed hym/ sa-
yinge: Master/ Moses wrote vnto vs/ yff eny
mans brother dye/ ād leve his wyf/ behynde hi/
and leve no chyldrē: that thē hys brother shulde
take his wyfe/ and reyse vppe seed vnto his bro-
ther. There were seven brethrē and the fyrst to-
ke a wyfe/ and whē he dyed leeft no seede behin-
de hym. And the secōde toke her/ ād dyed: nether
leeft he eny seede/ and the thyrde lyke wyse. And
seven had her/ and leeft no seed behynde them.
Last of all the wyfe dyed also. In the resurrec-
ciō thē/ whē they shall ryse agayne: whose wyfe
shall she be of them? For seven had her to wyfe.
Jesus answered/ and sayde vnto them: Are ye
not ther fore deceaved because ye knowe not the
scripturs? Nether the power of God? For whē
they shall ryse agayne from deeth/ they nether
mary/ nor are maryed: butt are as the angels
which are in heven. As touchynge the deed/ that
they shall ryse agayne: have ye nott redde in the
boke off Moses/ howe in the busshe God spake
vnto him sayinge: I am the God of Abraham/
and the God of Isaac/ and the God of Jacob?
He is not the god of the deed/ butt the god of the
levynge/ ye are ther fore greatly deceaved.

¶ And there cam wō off the scrybes/ ād when he

had herde them disputynge to gedder/ and perceaved that he had answered them well/ he axed hym: Which is the fyrste of all the commaundements? Jesus answered hym: The fyrste of all the commaundements is. Heare Jsrahel/ oure lorde God/ is wone lorde. And thou shalt love thy lorde God with all thy hert/ and with all thy soule/ and with all thy mynde/ and with all thy strengthe. This is the fyrste commaundement. And the secōde is lyke vnto this. Thou shalt love thy neghbour/ as thy silfe. There is none other commaundement greater then these.

And the scribe sayde vnto hym: well master/ thou hast sayde the trugthe/ that there ys one God/ and that there is none but he. And to love hym with all the herte/ and with all the mynde/ and with all the soule/ and with all the stregthe. And to love a mans nehbour as hym silfe/ ys a greater thynge then all holocaustes and sacrifises. And when Jesus save howe that he answered discretly/ he sayd vnto hym: Thou arte not farre from the kyngdom of god. And no man after that durst are hym eny question.

¶ And Jesus answered/ and sayd teachyng in the tēple: howe sayethe scribes/ that christ is the sonne off David? for David hym silfe inspyred with the holy goost sayd: The lorde sayde to my lorde/ sytt on my right honde tyll I make thyne enemys thy fote stole. The David hym silfe calleth hym lorde/ and by what meanes ys he then his sonne? And moche people herde hym gladly.

¶ And he sayd vnto them in his doctrine: beware off the scribes which love to goo in longe/ do-

fo. 63.

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thynge: and loue salutacions in the market pla-
ces / and the chefe seates in the synagogs / and to
sit in the vppermost roumes att feastes / and de-
voure widowes houses / and vnder a colour pr-
aye longe prayers. These shall have greater da-
mnacion.

¶ And Jesus sat over agaynst the treasury / ād
behelde howe the people putt money into the tre-
asury. And many that were ryche / cast in moch.
And there cā a certayne povre widowe / and she
threwe in two mytes / whiche make a farthynge.
And he called vnto hym his disciples / and sayd
vnto them: Verely I saye vnto you / that thys
povre widowe hath cast moare in / then all they
which have caste into the treasury. For they all
putt in off their superfluite: But she off her pov-
erte / cast in all that she had / evē all her livynge

## ¶ The xiij. Chapter.

AND as he went out of the temple / wō of his
disciples sayd vnto hym: Master / se what
stones / and what bildyngs are here. And Je-
sus answered / and sayde vnto hym: Seist thou
these greate bildyngs? There shall not be leefte
one stone apon a nother / that shall not be th2o-
wen doune.

¶ And as he sate on mounte olivete over ayenst
the tēple / Peter and James and Jhon and An-
drew axed hym secretly / tell vs whē these thin-
gs shalbe? And what is the signe / whē all these
things shalbe fulfilled? And Jesus answered
them / and began to saye: Take hede lest eny mā

deceave you. For many shall come in my name sayinge: I am Christ / And shall deceave many.

¶ When ye shall heare off warre / and tydings off warre / be ye not troubled. For they must nedes be. Butt the ende is nott yett. For there shall nacion arise agaynste nacion / and realme agaynste realme. And there shalbe erthquakes / in all quarters / and famysshment / and troubles. These are the begynnynge off sorowes.

¶ Butt take ye hede to youre selves. For they shall bringe you vppe to the counsels and into the synagoggs / and ye shalbe beeten / and ye shalbe brought before rulers and kyngs / for my sake / for a testimoniall vnto them. And the gospell muste fyrste be publysshed amonge all nacions.

¶ Butt when they leade you and presentt you take noo thought / afore honde what ye shall save / nether ymagion: butt whatsoever is geven you att the same tyme / that speake. For it shall nott be ye that shall speake / butt the holy goost. Ye and the brother shall delyvre the brother to deeth. And the father the sonne / And the chyldren shall ryse agaynste their fathers and mothers / and shall putt them to deeth. And ye shalbe hated off all men for my names sake. Butt whosoever shall endure vnto the ende shalbe safe.

¶ Moreover when ye se the abominable desolacion / whereoff is spoken by Daniel the prophete / stonde where itt ought nott / let hym that redeth it vnderstonde itt. Then let them be in

Fol: 64.

Errata which ought

sewry / flie to the mountaynes. And let hym that is on the houssetoppe / nott descende doune into the houssse / nether entre therein / to fetche eny thynge oute off his houssse. And lett hym thatt is in the felde / not tourne backe agayne vnto tho thynges which he leefte behynde hym / for to take his clothes with hym. Buttwoo is then to them that are with chylde / ād to them that geve soucke in thoose dayes. But praye / that youre flyght be not in the wynter. For there shalbe in thoose dayes suche tribulacion / as was not from the begynnynge off creatures / which God created / vnto this tyme / nether shalbe. And excepte that the lord had shortened thoose dayes / no man shulde be saved / But for the electis sake / which he hath chosen / he hath shortened thoose dayes.

¶ And then / yff eny man saye vnto yno: loo / here is Christ / loo / he is there / beleve nott. For falce christis shall arryse and falce prophetis / And shall shewe myracles ād wonders / to deceave yf it were possible / evyn the electe. Buttak-yehede / beholde I have shewed you all thingis before.

¶ Moreover in thoose dayes after that tribulacion / the sunne shall were darke / and the Mone shall not geve her light / and the starres off hevē shall fall / And the powers which are in heven / shall move. And thē shall they se the sonne of mā cōmynge in the cloudes / with greate power and glory. And then shall he sende his angels / and shall gaddre to gedder his electe from the fouare wyndes / and from the oncende off the worlde to theother.

## ¶ The Gospell.

¶ Learne a similitude of the fygge tree. When his braunches are yett tender/ and hath brought forthe leves/ ye knowe/ that sommer is neare. So in lyke maner when yese these thinges come to passe/ vnderstond/ that it is nye even att the dores. Verely I saye vnto you/ that this generacion shall nott passe tyll all these thyngs be done. Heven and erth shall passe/ butt my wordes shall nott passe. Butt of the daye and the houre/ knoweth no man: no nott the angels which are in heven: nether the sonne hym silfe/ save the father only.

¶ Take hede/ watche/ and praye/ for ye knowe nott when the tymeys. As a man which is gone in to a straunge countrey and hath lefte his house/ and geven auctorite to his servaunts/ and to every man his worke/ and commaunded the porter to watche. Watche ther fore/ for ye knowe not/ whē the master of the house wyll come/ whether att even/ or at mydnyght/ whether att the cocke crowynge/ or in the dawnynge: lest yff he come sodenly/ he shulde fynde you slepynge. And that I saye vnto you/ I saye vnto all men/ watche.

## ¶ The. xiiij. Chapter.

After two dayes folowed ester/ and the dayes of swete breed. And the hye prestes and scribes sought meanes/ howe they myght take hym by crafte and putt hym to deeth. Butt they sayde: nott on the feaste daye/ lest eny busynes arise amonge the people.

¶ When he was in bethania/ in the house off

Fol: 65.

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Simon the leper/ even as he ſate att meate/ there cam a woma with an alablaſter boxe of oyntment/ called narde/ that was pure and coſtly/ and ſhe brake the boxe ad powred it on his heed. There were ſome that diſdayned i them ſelves/ and ſayde: what neded this waſte of oyntment? For it myght have bene ſolde for more the two houndred pens/ and bene geve vnto the powre. And they grudged agayn ſte her.

¶ And Jeſus ſayd: lett her be in reeſt/ why greve ye her? She hath done a goode worke on me. Re/ ad ye ſhall have powre with you all wayes: and whe ſoever ye will/ ye maye do them goode: butt me ye ſhal not have alwayes. She hath done that ſhe coulde: ſhe cam afore hode to anoynt my boddy to his buryinge warde. Verely I ſaye vnto you: where ſoever thys goſpell ſhalbe preached thorow out the whole worlde: thys alſo that ſhe hath done/ ſhalbe rehearſed in remembraunce of her.

¶ And Judas Iſcarioth/ won off the twelve/ went awaye vnto the hye preſtſ/ to betraye him vnto the. Whe they herde that/ they were glade/ and promiſed that they wolde geve hym money. And he ſought/ howe he myght co venyently betraye hym.

¶ And the fyrſt daye of ſwete breed/ when they offered the paſcal lambe/ his diſciples ſayd vnto hym: where wylt thou that we goo ad prepare that thou mayſte eate the eſter lambe? And he ſent fourth two of his diſciples/ and ſayde vnto them: Goo ye into the cite/ ar d there ſhall a man mete you berige a pitcher of water/ folowe hym:



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And whidthersoever he goeth in / saye ye to the good man off the housse: The master axeth where is the geest chambre / where I shall eate the ester lambe with my disciples. And he wyll shewe you a greate parlour / paved / and prepared: there make reddy for vs. And his disciples went forth / and cam in to the cite / and founde as he had sayd vnto them / and made reddy the ester lambe.

¶ And att evē / he cam with the twelve. And as they sate att borde and ate / Jesus sayde: Verly I saye vnto you: that won off you shall betraye me / which eateth with me. And they began to morne / and to saye to hym won by won: ys it I? And another sayde: Ys it I? he answered / and sayd vnto them: It is won of the .xij. and the same depeth with me in the platter. The sonne of mā goeth / as it is written of hym: but woo be to that man / by whome the sonne of man is betrayed. Goode were hitt for hym / if that man had never bene borne.

¶ And as they ate / Jesus toke breede / gave thānk ſ / brake it and gave it to them and sayd: Take / eate / Thys ys my body. And he toke the coppe / gave thank ſ / and gave it to them / ād they drōke all off it / And he sayde vnto them: Thys ys my bloude of the newe testament / which shalbe sheed for many. Verely I saye vnto you: I wyll drynke no moore off this frute off the vyne / vntyll that daye / that I shall drynke it newe in the kyngdom of god. And when they had sayd grace / they went out in to the mount olivete.

¶ And Jesus sayde vnto them: All ye shalbe

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hurtt thorowe me thys nyght/ For it is wrytten:
I wyll smyte the shepheerd/ and the sheepe shal-
be scattered. Buttafter that I am rysen agayn-
ne I wyll goo into galile before you. Peter say-
de vnto hym: And though all men shulde be h-
urte/ yett wolde nott I. And Jesus sayd vnto
hym: Verely I saye vnto the thys dayeeven in
this nyght/ before the cocke crowe twyse/ thou
shallt deney me thryse. And he spake boldlyer:
no/ if I shulde dey with the/ I woll not deny the
Lyke wyse also sayd they all.

¶ And they cam into a place named gethsema-
ni/ And he sayde to his disciples: Sitt ye here/
whyll I goo aparte and praye. And he toke
with hym peter/ James/ and Jhon/ and he be-
gan to waxe abasshede and to be in an agony.
And sayde vnto them: My soule is very hevy e-
ven vnto the deeth/ tary here and watche. And
he wēt forth a lytle and fell downe on the grou-
de ād prayede/ That yf it were possible/ the hou-
re myght passe from hym/ And he sayde: Abba
father/ all thingf are possible vnto the/ take aw-
aye this cuppe from me. nevertheless nott that
I wyll/ butt that thowe wilt be done.

¶ And he cā/ and founde them slepige/ ād sayd
to Peter: Simon slepest thou? Coudest not thou
watche with me one houre? watche ye/ and pra-
ye/ lest ye entre into temptacion/ the sprete is
redy/ but the flesh is weeke. And agayne he wēt
awaye and prayde/ and spake the same wordf.
And he returned and founde them aslepe aga-
yne/ for their eyes were hevy: nether coulde they

tell what they myght answere to hym. And he cā the thyrde tyme/ and sayd vnto them: slepe hens forth ād take youre ease. It is ynough. The houre is come/ Behold the sonne of man shalbe delyvred into the hondes of synners. Ryse vppe/ let vs goo/ Loo he that betrayeth me/ is come nye.

¶ And immediatly whill he yett spake cam Judas/ won off the twelve/ and with hyme a great nombre off people with swerdes and staves from the hye prestes and scribes and seniours. He that betrayed hym/ gave them a generall token/ sayinge: whosoever I do kisse/ he it is/ take hym/ and leade hym awaye warely. And as sone as he was come/ he went streight waye to hi/ And sayd vnto hym: master/ master/ and kissed hi. And they leyde their hondes on him. ād toke hi won off them that stode by drue out a swearde/ and smote a servaunt off the hye preste/ and cutt off hys eare.

¶ And Jesus answered and sayd vnto them: ye cam out as vnto a thefe with swerdes ād with staves ffor to take me/ I was dayly with you in the temple teachinge/ and ye toke me not/ but that the scriptures shulde be fulfilled: and they all forsoke hym and ranne awaye. And there was a certeyne yonge man thatt folowed hym clothed in linē apō the bare/ ād the yonge men caught hym/ and he lefte his lynnē and fleed from thē naked.

¶ And they leedde Jesus awaye to the hyest preste off all/ and to hym came all the hye prestes/ and the seniours/ ād the scribes. And Peter folowed a greate way off even into the pallys of the hye preste/ and he was there and sat with the ser

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vaunt ſ/ and warmed hym ſilfe att the fyre.

¶ And the hye preſtſ and all the counſell ſought foꝛ witnes agaynſte Jeſu/ to putt hym to deeth/ And they founde noone. Yett many bare falce witnes agaynſte hym/ butt their witnes aggreed not to gedder. And there aroſe certayne and brought falce witnes againſte hym/ ſayinge: We herde hym ſaye: I wyll deſtroye this temple made with hondes/ and with in thre dayes I wyll bilde another made with out hondes. And there witnes aggreed not to gedder.

¶ And the hyeſte preſte ſtode vppe beforꝛe them all/ and axed Jeſus ſayinge: anſwereſt thou nothinge? Howe is it that theſe beare witnes agaynſt the? And he helde his peace/ and anſwered nothynge. Agayne the hyeſte preſte axed hym/ and ſayde vnto hym: Arte thou Chriſt the ſonne off the bleſſed? And Jeſus ſayde: I am. And ye ſhall ſe the ſonne off man ſitt on the ryght honde of power/ and come in the cloudes off heve. The the hyeſt preſte rent his cloothes and ſayd: what nede we eny further of witnes? ye have herde the blaſphemy/ what thinke ye? And they all gave ſentence that he was worthy of deeth. And ſome began to ſpit at hym/ and to cover his face/ and to bet hym with their fiſtſ/ and to ſaye vnto him arede vnto vs. And the ſervauntes boffeted him on the face.

¶ And Peter was beneeth in the pallys/ and there cam won off the wenches off the hyeſt preſte/ And when ſhe ſawe Petre warmynge hym ſilfe/ ſhe loked on hym/ and ſayd: waſt not thou alſo with Jeſus of Nazareth? And he denyed it

sayinge: I knowe hym not/nether wott I what thou sayest: And he went out in to the porche/ and the cocke crewe. And a damsell sawe hym/ and agayne began to saye to them that stode by/ this ys won of them. And he denyed yt agayne. And anon after/ agayne they that stode by/ sayde to Peter: suerly thou arte won off them/ for thou arte of galile/ and thy speache agreth therto. And he began to course and to sweare/ sayinge/ I knowe nott this man off whom ye speake. And agayne the cocke crewe. And Peter remembred the worde that Jesus sayd vnto him: before the cocke crowe twyse thou shalt deny me thryse/ and began to wepe..

## ¶ The. xv. Chapter.

AND anon in the dawnynge helde the hye prestes a counsell with the seniours ād the scribes/ And also the whoole congregacion/ and bounde Jesus and ledde hym awaye/ and delyvered hym to Pilate. And Pilate axed hym: Arte thou the kynge off the Jewes? And he answered/ and sayde vnto hym: thou sayest yt. And the hye prestes accused hym off many thynges. Pylate axed hym agayne/ sayinge: Answerest thou nothynge? Behoolde howe many thinges they lay vnto thy charde? Jesus yett answered never a worde/ so that Pilate merveled.

¶ Att the feast Pilate was wont to delyvre att



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their pleasure a presoner: whosoever they wolde desyre. And there was one named Barrabas/ which laye bounde with them/ that caused insurrettion/ and in the insurrection committed murther. And the people called vnto hym/ and began to desyre off hym/ accordinge as he had ever done vnto them. Pylate answered them/ and sayd: Wyll ye that I loose vnto you the kynge off the Jewes? For he knewe that the hye prestes had delyvered hym off envy. Butt the hye prestes had moved the people that he shulde rather delyver Barrabas vnto them.

¶ Pylate answered agayne/ and sayd vnto the: What wyll ye then that I do with hym/ whom ye call the kynge of the Jewes? And they cryed agayne: crucify hym. Pylate sayde vnto them: What harme hath he done? And they cryed the more fervently: crucifi hym. Pylate willinge to content the people/ loused Barrabas/ And delyvered Jesus scourged for to be crucifyed.

¶ And the souldeers ledde hym awaye in to the cōmen hall/ and called togedder all the whoole multitude/ and they clothed hym wyth purple/ and they plated a croune off thornes and crouned hym with all/ And began to salute hym: hayl kynge off the Jewes. And they smote hym on the heed with a rede/ and spatt apon hym/ and kneled doune and worsheped hym.

¶ And when they had mocked hī/ they toke the purple off hī/ and put his awne cloothes no hī/ and ledde hī oute/ to crucify hī. And they cōpelled

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won that passed by called Simō of cerene (wh-
ich cā oute of the felde/and was father off Alex-
ander and Rufus) to beare hys crosse. And they
brought him to a place named Golgotha (wh-
ich is by interpretacion/the place off deedmens
scoulles) and they gave hi to drynke wyne myn-
gled with mirre/butt he receaved it not.

¶ And when they had crucified hym/they par-
ted hys garments/castinge lott̄s for them/wh-
at every man shulde have. And it was aboute
the thyrde houre/and they crucifyed hym. And
the title of the cause of hys deeth was wrytten/
The kynge of the iewis. And they crucifyed with
hi two theves: the one on his ryghthonde/ād the
other on hys lifte honde. And the scripture was
fulfilled/which sayeth: ād he was coūted amon-
ge the wicked.

¶ And they that went by/rayled on hym: wag-
ynge their heedes/ād sayinge: A wretche/that
destroyest the tēple and byldest ytin thre dayes.
Save thy silfe/and come doune from the crosse.
Lyke wyse also mocked hi the hye preest̄s amon-
ge themselves whyth the scrib̄s/and sayde: He
saved other men/hym silfe he cannot save. Lett
Christ the kynge of Israel nowe descende from
the crosse/that we waye seand beleve. And they
that were crucified with him/checked hym also.

¶ And whē the sixte houre was come/darknes
arose over all the erth/vntill the nynthe hou-
re. And att the nynthe houre Jesus cryed with
a loude voyce/sayīge: Eloi/Eloi/lama sabath-
thani/which is yf yt be interpreted: my god/my
god/why hast thou forsaken me? And some off

Fol: 69.

them that ſtode by when they herde that ſayde: behoolde he calleth for Helias. And won ran/ and filled a ſponge full off veneger/ and putt yt on a rede/ and gave it hym to drynke/ ſayinge: lett hym alone/ let vs ſe whither Helias wyll come and take hym doune.

¶ Butt Jeſus cryed with a loude voyce/ and gave vppe the gooſte. And the vayle off the temple did rent in two parties/ frō the toppe to the bottome. And the vndercaptayne which ſtode before hym ſawe that he ſo cryed and gave vppe the gooſte/ and he ſayd: truely this man was the ſonne of god. There were alſo wemē a good waye of beholdinge him/ amonge whom was Mary magdalen/ and Mary the mother of James the lytle and of Joſes/ and Mary Salome. which alſoo when he was in galile/ folowed hym/ and miniſtred vnto him/ and many other wemē which cam vppe with hym to hieruſalem.

¶ And nowe when nyght was come (becauſe it was the evē that goeth before the ſaboth) Joſeph of arimathia a noble ſenatour (which alſo loked for the kyngdom of god/ cam And went booldly vnto Pylate/ and begged the boddy off Jeſu/ Pylate merveled that he was alredy deed and called vnto hym the vnder captayne/ and axed of him/ whether he had bene eny whyle deed. And when he knewe the trueth off the vnder captayne/ he gave the boddy to Joſeph. And he bought a linen cloothe/ and toke hym doune ād wrapped hym in the lynnen cloothe/ and layde hym in a tombe/ that was hewen oute of the rocke. And roolled a ſtone vnto the doze off the ſe-

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pulcre. And Mary magdalen and Mary Jose beheld where he was layde.

## ¶ The .xvj. Chapter.

AND whē the sabboth daye was past/ Mary magdalen/ and Mary Jacobi/ āde Salome/ bought oyntmentes/ that they myght come ād anoynt hym. And verly ī the morninge the nexte daye after the sabboth day they cam vnto the sepulcre/ when the sun was risen/ And they said won to another: who shall rolle awaye the stone from the doze off the sepulcre? And whē they beheld eyt/ they sawe how the stone was rolled awaye. For it was a very greate wō/ ād they wēt ī to the sepulcre/ and sawe a yonge man/ sittinge on the ryght syde/ clothed in a longe white garment/ and they were abasshed.

¶ He sayd vnto thē/ be nott afrayed/ ye seke Jesus of nazareth/ which was crucified. He is rysen/ he is nott here. Behoolde the place/ where they putt hym. Butt go youre waye/ and tell his disciples/ and namly Peter/ that he is goone before you in to galile/ there shall ye se hym/ as he sayde vnto you. And they went oute quicly and fleed frō the sepulcre. For they trembled ād were amased/ Nether said they eny thinge to eny mā/ for they were afrayed.

When Jesus was risen the morowe after the sabboth daye/ he appered fyrst to Mary magdalen/ oute off whom he cast seven devyls. And he went/ and toolde them that were with hym/ as they morned and weppte. And whē they herde/ that he was alive/ and had appiered to her:

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they beleved it not. After that/ he appered vnto two of thē in a ſtraunge figure/ as they walked/ and went in to the country. And they went/ and toolde it to the remnaunt. And they beleved thē nether.

After that he appered vnto the eleven as they ſate at meate: and caſt in their teche their vnbelefe/ ād hardnes off herte: be cauſe they beleved not them which had ſene hym after his reſurrecion. And he ſayd vnto them. Goo ye in to all the woorlde/ and preache the goſpell to all creaturs: Whoſoever beleveth/ and ys babtiſed/ ſhalbe ſafe: And whoſoever beleveth nott/ ſhalbe dampned.

¶ And theſe ſignes ſhall folowe them that beleve: In my name they ſhall caſt oute devyls/ and ſhall ſpeake with newe tonges/ ād ſhall kill ſerpentſ. And yf they drynke eny dedly thynge/ yt ſhall nott hurte them. They ſhall laye their hondſ on the ſike/ and they ſhall recovre.

¶ So then when the lorde had ſpoken vnto thē he was receaved in to heven/ and ſate on the right honde of god. And they went forth/ ād preached every where/ And the lorde wrought with thē/ And confirmed their preachynge with myracles that folowed.

¶ The ende of the goſpell of. S. Marke.

# ¶ The Gospell off ¶ S. Luke.

FOr as moche as many have taken in hond to compyle a treates off thoo thyngs / which are surely knowen amonge vs / even as they declared them vnto vs / which from the begynynge sawe them with their eyes / and were misters at the doyng: I determined also / as sone as I had searched out diligently all things from the begynynge / that thē I wolde wryte vnto the / goode Theophilus / that thou myghtest knowe the certente off thoo thīgs / whereof thou arte informed.

## ¶ The Fyrst. Chapter.

IN the tyme of Herode kynge of iewry / there was a certayne prest named Zacarias / off the course of Abie. And his wyfe was of the doughters of Aaron: And her name was Elizabeth. Booth were perfect before god / and walked in all the lawes ād ordinacions of the lorde that no mā coulde fynde fawte with them. And they had no childe / be cause that Elisabeth was barren / And booth were wele stricken in age.

¶ Hit cam to passe / as he executed the prestes office / before god as his course cam (accordinge to the custome of the prestes office) his lott was to bren odours / And went into the tempte of the

Fol. 71.

omata

Enoht

lorde/ and all the multitude of people were with out in their prayers whill the odours were abrē-nynge: There appered vnto him the lords ãgell/ stondinge on the right syde off the aultte off odours. And when Zacharias sawe hym/ he was abasshed and feare cam on hym.

errata for aultre

¶ The angell sayde vnto hym: feare not Zacary/ ffor thy prayer is herde: And thy wyse Helyzabeth shall beare the a sonne/ and thou shalt call his name Jhon/ And thou shaltt have ioye and gladnes/ And many shall reioyce att his birth. For he shalbe greate in the sight off god/ and shall nether drynke wyne ner stronge drynke. And he shalbe filled with the holy goost evē i his mothers wombe: And many off the chyldren off Israhel shall he tourne to their lorde God. And he shall goo before hym in the sprete and power off Helyas to tourne the hertts off the fathers to their chyldren/ and the vnbeleverſ to the wisdom off the iuste men: to make the people redy ffor the lorde.

¶ And Zacary sayde vnto the angell: Wherby shall I knowe this? seinge that I am olde/ and my wyfe wele stricken in yeares. And the angell answered/ and sayde vnto hym: I am Gabriell that stonde in the presens off God/ and am sentt to speake vnto the: and to shewe the this glad tydings. And take hede thou shalt be domme/ and not albe to speake vntyll the tyme that these things be performed/ because thou belevedst not my words/ which shalbe fulfilled in there season.

¶ And the people wayted for Zacareas/ and mervelled that he taryed in the tēple. Whē he cā oute

he coulde not speake vnto them. And they perceaved / that he had sene some vision in the temple. And he beckened vnto them / and remayned speachlesse.

¶ And it fortuned / as sone as the tyme off his office was oute / he departed home in to his awne housse. Affter thoose dayes / his wife Elizabeth conceaved / and hid her silfe. v. monethes / saynge: This wyse hath god dealte with me i the dayes when he lokéd on me / to take from me the rebuke that I suffered amonge men.

¶ And in the. vj. moneth the angell Gabryel was sent from god vnto a cite off galile / named nazareth / to a virgin spoused to a man / whose name was Joseph / of the housse of David / and the virgins name was Mary. And the angell wét in vnto her / and sayde: Hayle full of grace / the lorde is with the: blessed arte thou amonge wemen. When she sawe hym / she was abasshed att his saynge: and cast in her mynde what maner of salutaciō that shulde be. And the angell sayde vnto her: feare not Mary / thou hast founde grace with god. Loo: thou shalt conceave in thy wombe / and shalt beare a childe / and shalt call his name Jesus. He shalbe greate / and shalbe called the sonne off the hyest. And the lorde god shall geve vnto hym the seate off his father David / And he shall raygne over the housse off Jacob forever / and of his kyngdom shalbe none ende.

¶ The sayd Mary vnto the angell: Howe shall this be / seinge that I knowe no mā? And the angell answered / ād sayd vnto her: The holy goost



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ſhall come apon the/ and the power off the hyeſt ſhall over ſhaddowe the. Therfore alſo that holy thynge which ſhalbe borne/ ſhalbe called the ſonne of god. And marke/ thy coſen Elizabeth/ hath alſo conceaved a ſonne i her olde age. And this is the. vj. moneth to her/ which was called barren/ for with god ſhall nothinge be vnpoſſible. Mary ſayd: beholde the hondemayden off the lorde/ beit vnto me even as thou haſt ſayde. And the angell departed from her.

¶ Mary aroſe in thoſe dayes/ and went into the mountayns with haſt into a cite off iewry/ and entred in to the houſſe off Zacary/ and ſaluted Elizabeth. And it fortuned/ as Elizabeth herde the ſalutacion of Mary/ the babe ſprong in her belly. And Elizabeth was filled with the holy gooſt/ and cryed with a loude voyce/ and ſayde: Bleſſed arte thou among wemen/ and bleſſed is the frute off thy wombe. And whens hapeneth this to me/ that the mother off my lorde ſhulde come to me? Loo/ as ſone as the voyce of thy ſalutacion ſownded in myne eares/ the babe lepte in my belly for ioye. And bleſſed arte thou that beleved ſt/ For thoſe thingf ſhalbe performed which were tolde the from the lorde.

## And Mary ſayde.

My ſoule magnifieth the lorde.
And my ſprete reioyſeth in god my ſaviour/
For he hath loked on the povre degre off his hõdemayde. Beholde nowe from hens forth ſhall
¶ all generacions call me bleſſed.
For he that is myghty hath done to me greate

thingf/ and blessed ys his name:
And hys mercy is always on thē that feare him
thorow oute all generacions.
He hath shewed strengthe with his arme/ he
hath scattered them that are proude in the ym-
maginacion of their hertf.
He hath putt Doune the myghty from their se as
tf/ and hath exalted them of lowe degre.
He hath filled the hōgry with goode thingf: And
hath sent awaye the ryche empty.
He hath remembred mercy: and hath holpē his
servaunt Israhel.
Even as he promised to oure fathers/ Abrahā
and to his seede forever.
And mary abode with her iij. monethes/ And
retourned home agayne.
¶ Elizabethf tyme was come that she shulde be
delyvered/ And she brought forth a sonne. And
her neighbourf and her cosins herde tell howe/
the lorde had magnified hys mercy vppon her/
and they reioysed with her.
¶ And hit fortuned the eyght dayes they cā to cir-
cūcise the childe. And called his name Zacari after
the name of his father/ and his mother āswered/
and sayd: not soo/ but he shalbe called Jhō. And
they sayd vnto her: There ys none of thy kynne/
that is named with thys name. And they made
signes to hys father/ howe he wolde have hym
called. And he axed for wrytynge tables and
wrote saying: hys name is Jhō. And they mer-
velled all. And hys mought was opened immē-
diatly/ and hys tonge/ and he spake lawdynge
god. And feare cam on all them that dwelt nye/

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And all these sayiges were noised abroade throughoutt all the bylly coūtre of Jewry: ād all they that herde them layde them vppe in their hertꝰ/ saying: What maner chylde shall thys be? And the hōde of god was with hym.

¶ And his father Zacherias was fylled with the holy goost/ and prophisyed sayinge:

Blessed be the lorde god of israhel/ for the hath visited and redemed his people. errata forhe

And hath reysed vppe the horne off health vnto vs/ in the housse of his servaunt David.

Even as he promised by the mougth of his holy prophetꝰ which were sens the worlde began.

That we shulde besaved frō oure enimys/ And from the hondis of all that hate vs:

To shewe mercy toward ꝰ oure fathers/ And to remember hys holy promes.

That is to saye the oothe/ which he sware to oure father Abraham/ for to geve vs.

That we delivered oute of the hondꝰ of oure enemis/ myght serve hym with oute feare: all the dayes of oure lyfe/ in suche holynes and ryghtewesnes that are accept before him.

And thou chylde/ shalt be called the prophet off the hyest/ for thou shalt goo before the face off the lorde/ to prepare his wayes:

And to geve knowlege off health vnto hys people/ for the remission of sinnes:

Through the tender mercy off oure lorde/ wher with hath visited vs the daye sprīge frō ā hye:

To geve light to them that sate in darcknes/ and in shadowe of deth/ and to gyde oure fete into the waye of peace.



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## ¶ The Gospell.

And the chylde ēcreased ād wexed strōge ī sprete/ and was in wildernes/ tyll the daye cā/ whē he shulde shewe hym silfe vnto the israhelites.

## ¶ The seconde Chapter.

HIt folowed in thoose dayes: that there wēt oute a commaundment from Auguste the Emperour/ that all the woorlde shulde be valued. This taxynge was fyrst executed when Syrenus was leftenaunt in Siria. And every man wēt in to his awne shyre toune/ there to be taxed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ vnto iewry: into a cite of David/ which is called bethlee/ because he was of the housse ād linage of David to be taxed with Mary his wedded wife/ which was with childe.

¶ And it fortuned whill they there were/ her tyme was come that she shulde be delyvered. And she brought forth her fyrst begotten sonne. And wrapped hym in swadlynge cloothes/ and layed hym in a manger/ be cause there was no roume for them with in/ in the hostrey.

¶ And there were in the same region shepherds abydinge in the felde/ and watching their flocke by nyght. And loo: the āgell of the lorde stode harde by thē/ ād the brightnes of the lorde shone roūde aboute them/ and they were soore afrayed. And the angell sayd vnto them: Be not afrayed Beholde I brynge you tydings off greate ioye/ that shall come to all the people: for vnto you is borne this daye in the cite of David a saveoure/ which is christ the lorde. And take this for a signe: ye shall fynde the childe swadled/ ād layed ī a

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mãger. And streight waye there was with the ãgell a multitude of hevenly sowdiers/ laudynge God/ and sayinge: Glory to God an hye/ and peace on the erth: and vnto men reioysynge.

¶ And itt fortuned/ as sone as the angels were gone awaye in to heven/ the shepherdꝭ sayd wõ to another: let vs goo even vnto Bethleem/ and se this thynge thatt is hapened/ which the lorde hath shewed vnto vs. And they cã with haste/ and founde Mary ãd Joseph/ and the babe layde in a manger. When they had sene it/ they publisshed abrode the saynge/ which was tolde thẽ off that chylde. And all that herde itt wondred/ att thoose thynges which were tolde them off the shepherdꝭ. But Mary kept all thoose sayinges/ and pondered them in hyr hert. And the shepherdes retourned/ praysynge and laudynge God ffor all that they had herde and sene/ evyn as itt was told vnto them.

¶ And when the eyght daye was come thatt the chylde shuld be circũcised/ his name was called Jesus/ which was named off the angell before he was conceaved in his mothers wombe.

¶ And when the tyme of their purificacion (after the lawe of Moyses) was come they brought hym to hierusalem/ to present hym to the lorde (As yt is written in the lawe off the lorde: every man chylde that fyrst openeth the matrix/ shalbe called holy to the lorde) and to offer (as yt ys sayde in the lawe of the lorde) a payre off turtle doves/ or ij. yonge pigions.

¶ And beholde there was a mã in hierusalem/ whose name was Simeon. And the same man

was iuste and feared god / ād longed for the cons
solacion off israhel / and the holy goost was in
hym. And an answer was gevē hym of the holy
goost / that he shulde not sē dethe / before he had
sene the lordes Christ. And he cam by inspiraci-
on in to the temple.

¶ And as the father and mother broght in the
chylde Jesus / to do for hym after the custome of
the lawe / Then toke he hym vppe in his armes
and sayde.

Lorde Nowe lettest thou thy servaūt departe in
peace accordinge to thy promes.

For myne eyes have sene the savcour sent frō the
Which thou hast prepared before the face of all
people.

A light to lighten the gentyls / and the glory off
thy people israhel.

And his father and mother mervelled att thoo-
se things / which were spoken off hym: And Si-
mes blessed them / and sayd vnto Mary his mo-
ther: behold / this childe shalbe the fall / and re-
surrecciō off many in israhel / And a signe which
shalbe spokyn agaynste. And moreover the swe-
arde shall pearce the very hert off the / that the
thoughtes of many hertes maye be opened.

¶ And there was Anna / a prophetes / the dou-
ghter of Phanuel of tribe of Aser. And she was
off a greate age / and had lived with an husbā-
de. vij. yere from her virginite. And this wedo-
we was aboute. iiij. scoore and. iiij. yere off age /
which went never oute of the temple / but serv-
ed there with fastinge and prayer nyght and daye.
And she cam forth that same houre / and prayd

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ſed god / ād ſpake of hym to all that loked for re-
dempcion in hierulem.

¶ And as ſone as they had perfourmed all thinge
accordinge to the lawe off the lorde / they retur-
ned into galile in to their awne cite nazareth.
And the childe grewe and wered ſtronge in ſpre-
te / and was full off wyſdom / and the favour of
god was with hym.

¶ And his father and mother went to hieruſa-
lem every yeare at the feeſte of eſter. And when
he was xij. yere olde / they went vppe to hieruſa-
lem after the euſtome of the feeſte. And whē they
had fulfilled the dayes / as they returned home /
the chylde Jeſus bode ſtyll in hieruſalem / vn-
knowynge to his father and mother. For they
ſuppoſed he had bene i the company. They cam
a dayes iorney / ād ſought hym amonge their ky-
nſfolke ād acquayntaunce / and founde hym not
They wet backe agayne to hieruſalem / and ſo-
ught hym. And hit fortuned that after .iij. day-
es / they founde hym in the temple ſittinge in the
middes of the doctours / both hearynge them /
and poſinge them. And all that herde hym mer-
velled at his witt and anſwers.

¶ And when they ſawe hym / they were aſtony-
ed. And his mother ſayde vnto hym: ſone why
haſte thou thus dealte with vs? Beholde thy
father and I have ſorowed ād ſought the. And
he ſayd vnto them: howe is it that ye ſought me?
wiſt ye not that I muſte goo about e my fathers
buſines? And they vnderſtod nott the ſaynge
that he ſpake to them. And he went with them /
and cam to nazareth / and was obedient to them



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his mother kept all these thyngs in her hert. And Jesus increased in wisdom and age/ and in favoure with god and man.

## ¶ The iij. Chapter

In the fistenthe yeare of the raigne off Tiberius the Emperoure/ Pontius Pilate beinge leftenaunt of Jewry/ and herode beinge Tetrarch of galile/ and his brother Philip Tetrarch in Iturea/ and in the region of traconitis/ and lysanias the Tetrarch of abyline: Whe Anna and Cayphas were the hye prestes: The commaundment of god was puplisshed vnto Jhon the sone off Zacarias in the wildernes. And he cam into all the coostes aboute Jordan/ preachynge the baptim of repentaunce for the remission of synnes/ as it is written in the boke of the sayings of Esayas the prophet/ which saeth: The voyce off a cryar in wyldernes/ prepare the waye off the lorde/ make hys pathes straight. Every valley shalbe fylled/ and every mountayne and hyll shalbe broght lowe: And crocked thyngs shalbe made streight: and the rought wayes shalbe made smoth. And all flesshe shall se the savcour sent off god.

¶ Then sayde he to the people/ that were come to be baptised of hym. O generacion of vipers: who hath shewed you the crafte to flye from wrath to come? Bringe forth due frutes of repentaunce/ And begyn nott to saye in youre selves/ we have Abraham to oure father. For I say vnto you: god is able of these stones to reyse vppe children vnto Abraham. Nowe also ys the axe leyd

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vnto the cote off the trees. Every tree therfore/ which bringeth not forth good frute/ shalbe hewen doune/ and caste in to the fyre.

And the people axed hi/ sayinge: What shall we do then. He answered and sayde vnto them: He that hathe ij. cootes/ lett hym parte with him that hath none: And he that hath meate/ let him do lyke wyse.

¶ Then cam there puplicans to be baptised/ and sayde vnto hym: Master/ what shall we do? He answered vnto them: requyre no more the that/ which ys appoynted vnto you.

¶ The soudiers lykewyse demaunded off hym/ sayinge: And what shall we do? And he sayde to them: Do violence to no man: nether trouble eny man wrongfully: And be content wyth youre wages.

¶ As the people were in a doute/ and all men disputed in there hertes of Jhon: Whether he were very Christ/ Jhon answered/ and sayd to the all: I baptise you wyth water/ butt a stronger then cometh/ whose shue latchet I am nott worthy to vnlose: he will baptise you with the holy goost/ and with fyre/ which hath his fan in his hond/ and wil pourge his floore and will gader his corne in to hys barne/ And the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thynges in hys exhortacion preached he vnto the people.

¶ Then Herode the Tetrach (when he was rebuked of hym for Herodias his brother Philippes wyfe/ and for all the evlys which herod had done) added this above all/ and leyd Jhō in preſō.

¶ And yt fortuned as all the people receaved baptim (And when Jesus was baptised and did praye) that heve was opened / and the holy goost cam doune in a bodely shape lyke a dove apon hi / And a voyce cam from heven / sayinge: thou art my dere sonne / In the do I delyte.

And Jesus him silfe was about thirty yere of age when he began / beinge as me supposed the sonne of Joseph.
which Joseph was the sone of Heli.
which was the sonne of Mathat:
which was the sonne of Levi:
which was the sonne of Melchi:
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Mattathias:
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Esli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Mattathias:
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesa:
which was the sonne of Zorobabel:
which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Cosam:

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which was the sonne of Helmadam.
which was the sonne of Er:
which was the sonne of Jesu.
which was the sonne of Eliezer:
which was the sonne of Jozam.
which was the sonne of Mattha:
which was the sonne of Levi.
which was the sonne of Simeon.
which was the sonne of Juda.
which was the sonne of Joseph.
which was the sonne of Jonam.
which was the sonne of Eliacim.
which was the sonne of Melea.
which was the sonne of Menam.
which was the sonne of Mathathan.
which was the sonne of Nathan.
which was the sonne of David.
which was the sonne of Jesse.
which was the sonne of Obed.
which was the sonne of Boos.
which was the sonne of Salmon.
which was the sonne of Naason.
which was the sonne of Aminadab.
which was the sonne of Aram.
which was the sonne of Esrom.
which was the sonne of Phares.
which was the sonne of Juda.
which was the sonne of Jacob.
which was the sonne of Isaac.
which was the sonne of Abraham.
which was the sonne of Tharra.
which was the sonne of Nachor.
which was the sonne of Saruch.

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which was the sonne of Ragau.
which was the sonne of Phalec.
which was the sonne of Heber.
which was the sonne of Sala.
which was the sonne of Cainan.
which was the sonne of Arphaxat.
which was the sonne of Sem.
which was the sonne of Noe.
which was the sonne of Lameth.
which was the sonne of Mathusala.
which was the sonne of Enoch.
which was the sonne of Jareth.
which was the sonne of Malaleel.
which was the sonne of Cainan.
which was the sonne of Enos.
which was the sonne of Seth.
which was the sonne of Adam.
which was the sonne of God.

## ¶ The. iiij. Chapter.

JEsus then full off the holy goost/ returned from Iordan/ and was caryed off the spirite into a wildernes/ and was xl. dayes tempted of the devyl. And in those dayes ate he no thinge: And when they were ended/ he after ward hongred. And the devyll sayd vnto hi; yf thou be the sone of god/ cõmaunde this stone that he be breed. And Jesus answered hym/ sayinge: It ys written: man shall nott live by breed only/ butt by every worde of god.

¶ And the devyll toke him vppe into an hye mountayne/ and shewed hym all the kyngdoms of the erth even in the twynclynge of an eye. And

Ed: 78:

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the devyl ſaid vnto hī: all this power will I geve the every whit / ād the glori of the (for that is delyvered to me / ād to who ſoever I wyll I geve it) Yf thou therfore wilt worſhippe me / they ſhalbe all thyne. Jeſus anſwered and ſayd vnto hym: hēce frō me Satā. For hit is writtē. Thou ſhalt honour thy lorde god / and hym only ſerve.

¶ And he caryed hym to hierusalem / and ſet hī on a pynacle of the temple / and ſayd vnto him: Yf thou be the ſonne of god / caſt thy ſilfe doune from hens. For it ys written / he ſhall geve hys angell charge over the to kepe the / ād with the re hōdis they ſhall ſtey the vppe / that thou hurt nott thy fote agaynſt a ſtone. Jeſus anſwered and ſayde vnto hym / it ys ſayd / thou ſhalt nott tempte thy lorde god. And as ſone as the devyll had ended all his temptacions / he departed frō hym for a ſeaſon.

¶ And Jeſus retourned by the power of the ſpirite in to galile / and the fame off hym went throwe oute all the regiō roūde aboute. And he taught in there ſinagoggs / and was cōmended off all men.

¶ And he cam to nazareth where he was nouriſſhed / and as hys cuſtume was / went in to the ſinagog on the ſaboth daye / and ſtode vppe for to rede. And there was delyvered vnto hym the boke off the prophet Eſaias. And when he had opened the boke / he founde the place / where hit was wrytten: The ſpirite off the lorde apon me / becauſe he hath annoynted me / To preache the goſpell to the povre he hath ſent me / And to heale them which are troubled in there hertes:

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To preache deliveraunce to the captive/ And sight to the blynde/ And frely to sett att liberte the that are bruised/ And to preache the acceptable yeare off the lorde.

¶ And he cloosed the booke/ and gave it agayne to the ministre/ and sate doune. And the eyes off all thatt were in the synagog/ were fastened on hym. And he bega to saye vnto them. This daye ys thys scripture fulfilled in youre eares. And all they bare hym witnes/ and wondred att the gracious wordes/ which proceded oute off hys mouth/ and sayde: Is not this Josephs sonne?

¶ And he sayde vnto them: Ye maye verywele saye vnto me this proverbe. Vysicion/ heale thy silfe. What soever we have herd done in Capernaum/ do the same here lyk wyse in thyne awne countre. And he sayde: Verely I saye vnto you: No prophet is accepted in his awne countre.

But I tell you off a trueth/ Many wyddowes were in Israhell in the dayes off Helyas/ when heavyn was shet thre yeres and syxe monethes/ when greate famyne was throughoute all the londe/ And vnto none off them was Helyas sent/ save in to sarepta besyd Sydon vnto a woman that was a widow. And many lepers were in Israhel in the tyme off Heliseus the prophet/ and yet none off them was healed/ savynge Naaman off Siria.

¶ And as many as were in the synagog whē they herde that/ were filled with wrath and roose vppe/ and thrust hym oute of the cite/ and ledde hym even vnto the edge of the hill/ wheron their cite was bilte/ to cast hym doune hedlynge. But he



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went his waye even thorowe the myddes of the
ād cam in to capernaum a cite of galile/ and the
re taught them on the sabboth dayes. And they
were a stonied at his doctrine: for hys preachige
was with power.

¶ And in the synagoge there was a man/ which
had a foule spirete whith in him/ and cryed with
a loude voyce/ sayinge: let me alone/ what haste
thou to do with vs/ thou Jesus off nazareth:
Arte thou come to destroye vs: I knowe the wh
a: thou arte/ thou arte the holy mā of god. And
Jesus rebuked hym/ sayinge: hoolde thy peace/
and come oute of hym. And the devyle threwe hī
in the myddes of them and cam oute of hym/ and
hurt hym not. And feare cam on them all/ And
they spake amonge them selves/ sayinge: what
maner a thinge is this: For with auctorite ād
power he cōmaundeth the foule spretes and they
come out: And the fame of hym spreed abrode
throwoute all places of the coūtre round aboute.

¶ And he roose vppe and cam oute of the syna-
goge/ and entred into Simons house. And Si-
mons mother e lawe was taken wyth a greate
fever/ And they made intercessiō to him for her.
And he stode over her/ and rebuked the fever:
and hit leeft her. And immediatly she roose and
ministred vnto them.

¶ Whē the sun was doune/ all they that had sic-
ke/ takē with divers deseases/ brought thē vnto
hīt ād he layde his hondes on every won of thē/
ād healed thē. And devils also cām out of many of
them/ cryinge and sayinge: Thou arte Christ the
sonne of God. And he rebuked them/ and suffe-

red them nott to speake / for they knewe that he was Christ.

¶ As soone as it was daye / he departed and wēt awaye into a desert place / and the people sought hym and cam to hym / and kept hym that he shulde not departe from them. And he sayde vnto them: I muste to other cities also preache the worde of God / for therfore am I sent. And he preached in the synagoges off Galile.

## ¶ The. v. Chapter.

IT cam to passe as the people preased apō hym / to heare the worde off God / that he stode by the lake of Genazareth: and sawe two shippes stōde by the lake syde / for the fisshermē were gone out of them / and were wasshynge their nettes. Jesus entred in to one of the shippes / which perteyned to Simō / ād prayed hym / that he wolde cary hym a litell from the lōde. And he sate doune ād taught the peple out of the shippe.

¶ When he had leeft speakynge / he sayde vnto Simon: Cary vs in to the depe / and lett slippe thy nett to make a draught. And Simon answerid / and sayde to hym: Master we have labored all nyght / and have taken nothynge. Yet nowe at thy worde I will loose for the the net. And whē they had so done / they inclosed a greate multitude of fisshes. And the net brake / and they made signes to their felowes which were in the other shippe / that they shulde come and helpe them. And they cā / and they filled both the shippes / that they soncke agayne.

¶ When Simon Peter sawe that / he fell doune



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at Jesus knees sayinge: lorde goo from me/ for I ā a sinfull mā. For he was vtterly astonyed/ ād all that were with hym att the draught off fisshe which they toke. ād so was also James ād Jhon the sonnes of Zebedei/ which were partetakers with Simō. And Jesus sayd vnto Simon: fear not/ from henee forthe thou shalt catche men. And they brought their shippes to londe/ and forsoke all/ and folowed hym.

¶ And itt fortuned that he was in a certayne cite/ and beholde there was a man full of leprosy: and when he had spied Jesus/ he fell on his face and besought hym saying: Lorde yff thou wilt/ thou canst make me cleane. And he stretched forth his hond and touched hym sayinge: I will/ be thou cleane. And immediatly the leprosy departed from hym. And he warned hym/ that he shulde tell no man: but that he shulde goo and shewe hym silfe to the preste/ and offer for his clensynge/ accordynge as Moses cōmaundement was/ for a witnes vnto them.

¶ But his name spreed the moare abroade/ and the people cā toged der to heare/ and to be healed of hym/ of infirmities. And he kepte hym silfe aparte in the wildernes/ and gave hym silfe to prayer.

¶ And itt happened on a certayne daye/ that he taught/ and there sate the pharises/ and doctours of lawe/ which were come out off all the tounes of Galile/ Jewry/ and Jerusalem/ and the power off the lorde was to heale them. And beholde/ mē brought a man lyinge in hys beed/ which was taken with the palsey/ and they sought

meanes to bringe hym in / ād to laye hym before hym. And when they couldenot fynde by what waye they myght bringe hym in / becauseoff the preace / they went vpō the toppe of the house / and lett hym doune thorowe the tylynge / beed and all in the myddes before Jesus. When he sawe their fayth he sayde vnto hym: mā thy synnes are forgevē the. And the scribes / ād the pharises / began to thynke sayinge: What felow is this: which speaketh blasphemy? Who can forgeve synnes / butt God only?

¶ When Jesus perceaved their thoughtes / he answered and sayde vnto them: What thynke ye in youre hertes? Whether is easyar to saye / thy synnes are forgevē the / or the saye / Rise ād walke? That ye maye knowe that to sonne off man hath power to forgeve synnes on erth / he sayde vnto the sicke of the palyse: I saye to the / aryse / take vp thy beed / and goo home to thy house. And immediatly he rose vp before them all / ād toke vp his beed where on he laye / and departed to his awne house prayysynge god. And they were all amased / and they lauded God / and were filled with feare / sayinge: We have sene straunge thynges to daye.

¶ And after that he wēt forthe / and sawe a publican / named Levi / sittynge at the receyte off custome / and sayde vnto hym: folow me. And he leeft all / roose vppe / and folowed hym. And that same levi made him a greate feaste at home in his awne house. And there was a greate copany of publicans / ād off other that sate at meate with hym. And the scribes ād pharises gru-

emata for whether

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dged agaynst his disciples / saige: Why eate ye and drynke ye / with publicans / and synners? Jesus answered ād sayde vnto them: They that are whole / nede not of the physició: but they that are sicke. I cam not to call the righteowes to repentaunce: but the synners.

¶ They sayde vnto hym: Why do the disciples off Jhon fast often and praye: and the disciples of the pharises also: and thyne eate ād drynke? To whome he sayde: Can ye make the Children of the weddynge fast / as longe as the brydegrome is present with them? The dayes will come / when the brydegrome shalbe taken away: from them. then shall they fast in thoose dayes.

¶ He spake vnto them in a similitude: No man puttheth a pece of an newe garment / into an olde vesture: for yf he do / the breaketh he the newe and the pece that was taken out of the newe / agreeth nott with the olde. Also no man poureth newe wyne into olde vessels / yf he do / the newe wyne breaketh the vessels / ād runneth out it self / ād the vessels perissh: But newe wyne must be poured into newe vessels / and both are preserved. Also no man that drynketh olde wyne / strayght waye can awaye with newe / for he sayeth: the olde is plesaunter.

## ¶The. vj. Chapter.

It happened on an after saboth / they wēt thorowe the corne felde / and his disciples plucked the eares of corne / and ate them / ād rubbed them in their hondes. Certayne of the pharises sayde vnto them: Why do ye that which is

not laufull to be done on the saboth dayes? Jesus answered them and sayde: Have ye nott redde what David did / when he hym silfe was anhungred / and they which were with hym: howe he went into the houssе off god / and toke and ate the loves off halowed breed / and gave also to them which were with hym: which was nott laufull to eate / but for the prestes only. And he sayd vnto them: The sonne of man is lorde even of the saboth daye.

¶ And it fortuned in a nother saboth also / that he entred into the sinagoge ād taught. And there was a man / whose right honde was dryed vp. The scribes / and the pharises watched hym / to se whether he wolde heale on the saboth daye or not / that they myght fynde an accusacion agaynst hym. Butt he knewe their thoughtes / and sayde to the man which had the wyddred honde: Ryse vp / and stonde forthe in the myddes. He arose / and stepped forthe. Then sayde Jesus vnto them: I will aske you a question: Whether is it laufull on the saboth dayes to do goode / or to do evill? to save life oder for to destroye hyt. And he beheldе them all in compasse / and sayd vnto the man: Stretche forth thy honde. He did soo / and his honde was restored / ād made as whoole as the other. And they were fillеd full of madenes / and counselled won with another / what they myght do to Jesu.

¶ It fortuned in thoose dayes / he went out into a mountayne for to praye / and continued all nyght in prayer to god. And as sone as it was daye / he called his disciples ād of thē he chose twelve /



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which also he called his apostles. Simō/ whom also he named peter: and Andrew his brother/ Jannes and Jhon/ philip and Bartlemeaw/ Mathew ād Thomas/ James the sonne of Alpheus and Simon called Zelotes/ and Judas James sonne/ and Judas Iscariot/ which same was the traytour.

And he came doune with them and stode in the playne felde with the company of his disciples/ ād a greate multitude of people out off all parties off Jewry and Jerusalem/ and from the see coost off Tire and Sidon/ which cam to heare hym/ and to be healed of their diseases/ ād they also that were vexed with foule spretes/ and they were healed. And all the people preased to touche hym: for there wēt vertue out off hym/ and healed them all.

¶ And he lefte vp his eyes apon his disciples/ and sayde: Blessed are ye powre: for yours is the kyngdom off God. Blessed are ye that honger: for ye shalbe satisfied. Blessed are ye that wepe: for ye shall laugh. Blessed are ye when men hate you/ and thrust you out off their company/ and rayle on you/ and abhorre youre name/ as an evill thynge/ for the sonne off mannes sake. Reioyse ye then/ and begladde: for beholde youre rewarde is greate in heven. After this manner their fathers entreated the prophets.

But wo be to you that are ryche: for ye have ther in youre consolacion. Wo be to you that are full: for ye shall honger. We be to you that nowe laugh: for ye shall wayle/ ād wepe. Wo be to

you when all men prayse you: for so did their fathers to the false prophets.

¶ But I saye vnto you which heare: Love youre enemys. Do goode to them whych hate you. Blesse thē that curse you. And praye for thē which wrongfully trouble you. And vnto hym that smyteth the one the one cheke/offer also the other. And hym that taketh awaye thy goune/forbid nott to take thy coote also. Geve to every mā that axeth of the. And yf eny mā take awaye thy goodes/axe thē nott agayne. And as ye wolde that men shulde doo to you: soo do ye to them lyke wyse.

¶ Yf ye love them which love you: what thanke are ye worthy of: seinge that the very synners love their lovers. And yf ye do for thē which do for you: what thanke are ye worthy of: For the very sinners doo even the same. Yff ye lende to them off whome ye hoope to receave: what thanke shal ye have: for the very synners lende to sinners/to receave as moch agayne. Love ye youre enemys/do goode/and lende/lokynge for nothynge agayne: and youre reward shalbe greate/and ye shalbe the chyldren off the hyest: for he is kynde vnto the vnkynde/and to the evyll.

¶ Be ye therfore mercifull/as youre father is mercifull. Judge nott and ye shall nott be Judged. Condemne nott: and ye shall not be condemned. Forgeve/and ye shalbe forgeven. Geve/and yt shalbe geven vnto you. goode measure/pressed doune/shaken to gedder/and runninge over/shall men geve into youre besomes. For with what measure ye mete/with the same shall



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men mete to you agayne.

¶ And he put forthe a similitude vnto them: Cā the blynde ledde the blynde: Do they nott both then fall into the dyche: The disciple is not above his master. Every man shalbe perfecte/ even as hys master ys. Why seist thou a moote in thy brothers eye/ ād considerest not the beame that is in thyne awne eye: O ther howe cannest thou saye to thy brother: Brother lett me pull out the moote that is in thyne eye: when thou preceavest nott the beame that is in thyne awne eye: Apocrite/ cast out the beame out off thyne awne eye first/ and then shalt thou seperfectly/ to pull out the moote out of thy brothers eye.

¶ Yit is nott a goode tree that bryngeth forthe evyll frute: Nether is that an evyll tree/ whych bryngeth forthe goode frute. For every tree ys knowen by his frute. Nether off thornes gader men sygges/ nor of busshes gader they grapes. A goode man off the goode treasure off hys hert bryngeth forthe that whych ys goode. And the evyll mā of the evyll treasure off hys hert/ bryngeth forthe that whych ys evyll. For off the aboundaunce off the hert/ the mought speaketh.

¶ Why call ye me Master/ Master: and do not as I bid you: whosoever commeth to me/ and heareth my sayings/ ād doeth the same/ I wyll shewe you to whome he ys lyke. He is lyke a man which bilt an housse: which digged depe/ and layde the foundacion on a rocke. Whē the waters arose/ the fludde bett apon that housse/ and could nott move hyt. For it was grounded apon

a rocke. But he that heareth and doth not / is lyke a man / that with out foundacion bylt an house apō the erth / agaynst which / the fludde bet: and it fell by and by. And the fall of that house was greate.

## ¶ The. vij. Chapter.

When he had ended all his sayings in the audience of the people / he entred into Capernaum. And the servaunt off a certayne Centurion was sicke / and redy to dye / whom he made moche of. And when he herde of Jesu / he sent vnto hym the seniours of the iewes / besechynge him that he wolde come and save his servaunt. And they cam to Jesus ād besought hī instantly / sayinge: ¶ He is worthy that thou shuldest do this for hym. For he loveth oure nacion / and hath bilt vs a synagoge. And Jesus went with them.

¶ And whē he was nott farre from the house / the Centurion sent to hym hys frendes / sayinge vnto hym: Lorde trouble not thy silfe / for I am nott worthy that thou shuldest enter into my house. Wherfore I thought nott my silfe worthy to come vnto the: but saye the worde and my servaunt shalbe whoole. For I lyke wyse am a mā vnder power / and have vnder me soudiers / ād I saye vnto won / go: ād he goeth. And to another / come: and he cometh. And to my servaunt / do this: and he doeth it. When Jesus herde this he merveyled at him / and turned hym about ād sayd to the people that folowed hym: I saye vnto you / I have not founde soo greate fayth / noo-

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nottin Israhel/ certaynly. And they that wer sent/ turned backe home agayne/ ād founde the servaunt that was sicke whoole.

¶ And it fortuned after that/ he went into a cite called Naym/ and hys disciples went with hī/ and a greate nomber off people. When he cam nye to the gate off the cite/ beholde/ there was a deed man caried out/ which was the only sonne of his mother/ and she was a widowe/ and mo/ che people off the cite was with her. And the lor/ de sawe her/ and had compassion on her/ and sayde vnto her: wepe not. And went and touch/ ed the coffyn/ and they that bare hym stode still. And he sayde: Yonge man/ I saye vnto the/ a/ ryse. And the deed sate vp/ and began to speake. And he delivered hym to his mother. And there cā a feareon thēall. And they glorified god sayī/ ge: a greate prophet ys rysen amonge vs/ and God hath visited hys people. And thys rumor off hym went forthe throughout all Jewry/ ād thorowout all the regions whych lye rounde about.

¶ And vnto Jhon shewed hys disciples off all these thynges. And Jhon called vnto hym two off hys disciples/ and sent them to Jesus sayinge: Artethou he that shall come: or shall we loke for another? When the men wer co/ me vnto hym/ they sayde: Jhon baptiste sent vs vnto the sayinge: Arte thou he that shall co/ me: or shall we wayte for another? Att that sa/ me tyme/ he cured many off their infirmitties/ and plages/ And off evyll spretes/ and vnto

many thatt were blynde/ he gave ſighte) And he
anſwered/ and ſayd vnto them: Goo youre wa-
yes and ſhewe Jhon/ what thinges ye have her-
de ād ſene: howe that the blynde ſe/ the halt goo/
the lepers are clenſed/ the deafe heare/ the deed
aryſe: To the poore is the goſpell preached/ and
happi is he that falleth not/ by the reaſon of me
¶ When the meſſengers of Jhon wer departed/
he begā to ſpeake vnto the people of Jhon: Wh-
at went ye out for to ſe in to the deſert? went ye to
ſe a rede ſhaken with the wynde? But what wēt
ye out for to ſe? a man clothed in ſawfte raymēt?
Beholde they which are gorgeouſly apparelled/
and lyve delicatly/ are in kynges courtes. Bntt
what went ye forth to ſe? A prophet? Ye I ſaye
to you/ and moare then a prophet. This is he of
whō hit is wrytten: Beholde I ſende my meſſen-
ger before thy face/ to prepare thy waye before
the. I ſaye vnto you: A greater prophett then
Jhon/ amonge wemens children/ is there none.
Neverthelesſe won that is leſſe in the kyngdom
of God/ is greater then he.

And all the people that herde/ and the publi-
eans iuſtified God/ which wer baptiſed in the
baptim of Jhon. But the pharyſes and ſcribes
deſpiſed the counſell off God/ agaynſt themſel-
ves/ and wer not baptiſed of hym.

¶ And the lorde ſayd: Where vnto ſhall I lyken
the men of this generacion/ ād whatt thynge are
they lyke? They are lyke vnto chyldren ſittynge in
the market place/ and cryinge one to another/
and ſayinge: We have pyped vnto you/ and ye
have nott daunſed: We have mourned to you/

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and ye have not wept. For Jhon baptist cā vn-
to you nether eatynge breed/ner drynkynge wy-
ne/and ye saye: he hath the devyll. The sonne off
mā is come and eateth and drynketh/and ye say-
e: behold a man which is a glotton/and a dryn-
ker of wyne/the frēde of publicans and sinners.
And wisdom is iustified of all her chyldren.

¶And one off the pharyses desired hym that he
wolde eate with hym. And he cam in to the pha-
rises housse/and sate doune to meate. And be-
holde a woman in that cite/which was a synner/
as sone as she knewe that Jesus sate at meate in
the pharises housse/she brought an alablaster
boxe of oyntmēt/and she stode at his fete behyn-
de hym wepynge/and began to wesshe his fete/
with teares/and did wipe them with the heares
off her heed/and kyssed his fete/and anoynted
them with oyntment.

When the pharise which bade hym to his hou-
sse/sawe that/he spake with in hym sylfe: sayin-
ge: Yf this man wer a prophet/he wolde surely
have knowen who and what maner woman
this is which toucheth hym/for she is a synner.
And Jesus answered/and sayde vnto hym: Si-
mon I have somwhat to saye vnto the. And he
sayd: Master saye ō. There was a certayne len-
der/which had two detters/the one ought five
hondred pence/and the other fifty. When they
had nothinge to paye/he forgave them boothe.
Which of thē tell me/will love hym moost? Si-
mon answered/and sayde: I suppose that he to
whom he forgave moost. And he sayde vnto hī:
Thou hast truely iudged.

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¶ And he turned to the woman / and sayde vnto Simon: Seest thou this woman? I entred in to thy house / and thou gavest me no water to my fete: but she hath wesshed my fete with teares / and wiped them with the heeres of her heed. Thou gavest me no kysse: but she / sence the tyme I came in / hath not ceased to kysse my fete. Myne heed with oyle thou didest not anoynte: and she hath annoynted my fete with oyntment. Wherefore I saye vnto the: many synnes are forgeven her / because she loved moche. To whom lesse is forgeven / the same doeth lesse love.

¶ And he sayde vnto her thy synnes are forgeven the. And they that sate at meate with hym / began to saye within them selves: Who is this which forgeveth synnes also? And he sayde to the woman: Thy fayth hath saved the / Goo in peace.

## ¶ The. viij. Chapter

And it fortuned after that / he hym silfe went throughout cities and townes / preachynge / and shewinge the kyngdom of God / and the twelve with hym. And also certayne wemen / which were healed of vncleane spretes / and infirmities: Mary called Magdalen / out of whom went seven devyls / And Joanna the wyfe of Chusa / Herodes steward / And Susanna / And many other: which ministred vnto hym of their substaunce.

¶ Whē moch people were gadred to gether / and were come to hi out of the cities / he spake by a similitude. A sower went out to sowe his seede / and as he sowed / some fell by the waye syde / and hit



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was troden vnder fete/ and the foules of the ayre devoured it vp. And some fell on ston/ and as soneas yt was spronge vp/ yt widdred awaye/ becauseyt lacked moystnes. And some fell amōge thornes/ and the thornes spronge vp with it/ and choked it. And some fell on goode grounde/ and spronge vp ād bare frute/ an hondred foolde. And as he sayde these thynges/ he cryed: He that hath eares to heare/ lett hym heare.

¶ Hys disciples axed hym/ sayinge: what maner similitude this shulde be. And he sayde: vnto you is it gevē to knowe the secretꝭ of the kyngdō of god: butt to other in similitudes/ that whē they se/ they shulde nott se: and when they heare they shulde not vnderstonde.

¶ The similitude is this. The seedeys the worde of God. Thoose that are besyde the waye/ are they that heare/ and afterwarde cōmeth the devyll/ and taketh awaye the worde out of their hertꝭ/ lest they shulde beleve ād be saved. They ō the stonnes/ are they which whē they heare the worde receave yt with ioye. And these have noo rotes/ which for a whyle beleve/ and in tyme of temtacion goo awaye. That which fell amonge thornes/ are they which heare/ ād goo forth/ ād are choked with care and riches/ ād voluptrous livynge/ and brynge forth noo frute. That ī the good groūde/ ar they which with a goode ād pure hert/ heare the worde/ and kepe it/ and brynge forth frute with pacience.

¶ No man lyghteth a candell/ and coverit hyt vnder a vessell/ nether putteth hit vnder the table: but setteth it on a cādel sticke/ that they that

enter ī/ maye se lyght. Noo thīge is ī secret/ that shall nott come abroode: Nether eny thīge hyd/ that shall not be knowen/ and come to light. Take hede therfore how ye heare. For whosoever hath/ to hī shalbe geven: And whosoever hath not/ from hym shalbe takē/ even that same whiche he supposeth that he hath.

¶ Then cam to hym hys mother and his brethren/ ād coulde nott come at hym for preace. And they tolde hym sayinge: Thy mother ād thy brethren/ stonde wyth out/ and wolde se the. He answered/ and sayd vnto them: my mother and my brethren are these/ which heare the worde of god/ and do it.

¶ Hit chaun sed on a certayne daye that he went into a shippe/ and his disciples also/ and he sayde vnto them: Lett vs goo over vnto the other syde of the lake. And they Lanched for the. And as they sayled/ he fell a slepe/ and there arose a storme of wynde in the lake/ and they wer fylled with water/ and wer in ieopardy. And they wēt to hym and awoke hym/ sayinge: Master/ Master/ we are loost. He arose ād rebuked the wynde/ and the tempest off water/ and they ceased/ and it wexed calme. And he sayd vnto thē: where is youre fayth? They feared and wondred/ sayinge one to another: who is this? for he commaundeth wides and water/ and they obey hī? And they sayled vnto the regiō of the gaderens/ which is over agaynst galile.

¶ As he went out off the shippe to londe/ there met hym a certayne man out off the cite/ whych had a devyll longe tyme/ and ware noo clothes/

Fol. 87.

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nether a boode in eny houſſe: but amõge graves.
When he ſawe Jeſus/ he cryed/ and fell doune
before hym/ ād with a loude voyce ſayde: What
have I to do wyth the Jeſus the ſonne off the
mooſt hyeſt? I beſeche the tormente me noot. For
he cõmaunded the foule ſpirete to come out of the
man. For oftetymes he caught hym/ ād he was
boũde with chaynes/ and kept with fetters: and
he brake the bondes/ and was caryed of the fen-
de/ into wildernes.

¶ Jeſus axed hym ſayinge: what is thy name?
And he ſayde: Legiõ. becauſe many devyls wer
entred into hym. And they beſought hym/ that
he wolde nott cõmaunde them to goo into the de-
pe. There was ther by an heerde of many ſwyne
feadynge on an hill/ and they prayed hym/ that
he wolde ſoffre them to enter into them. And he
ſoffered them. Then went the devyls out off the
man/ and entred into the ſwyne: And the heerd
toke their courſe/ and ran heedlynge into the la-
ke/ and wer choked. when the herdmẽ ſawe wh-
at had chaunſed/ they fleed/ and tolde it in the ci-
te and in the villages.

¶ And they cam out to ſe what was done. And
cam to Jeſus/ and founde the man/ out of whõ
the devyls wer departed/ ſittynge att the fete of
Jeſus clothed/ and in hys right mynde/ ād they
wer afrayde. They alſo which ſawe it tolde thẽ
by what meanes he that was poſſeſſed of the de-
vyll/ was healed. And all the whole multitude
of the Gadarens/ beſought hym/ that he wolde
departe from them: for they wer taken with gre-
ate feare. And he gate hym into the ſhyppe/ and

returned backe agayne. The man out off whom the devyls were departed / besought hym / that he myght be with hym: But Jesus sent hym awaye / sayinge: Goo home agayne into thyne awne housse / and shewe what thynges God hath done to the. And he wēt his waye / and preached thorowe out all the cite what thyngs Jesus had done vnto hym.

¶ It fortuned that when Jesus was come agayne / the people receaved hym. For they all longed for hym. And beholde there cam a man named Jairus (and he was a ruler off the sinagoge) and he fell doune at Jesus fete / and besought hym that he wolde come into his housse / ffor he had but a doughter only / of twelve yere of age / and she laye a dyinge. As he went the people thronge hym.

¶ And a woman havynge an issue of bloud twelve yeres (which had spent all her substannce amonge phisicions / nether coulde be holpen of eny) cam behinde hym / and touched the hem of his garment / and immediatly her issue off bloud staunched. And Jesus sayde: Who is it that touched me? whē every man denyed / Peter and they that were with hym / sayde: Master the people thrust the and vexe the: and thou sayest / who touched me? And Jesus sayd: Some body touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid from hym / she cam trymblynge / and fell at his fete / and tolde hym before all the people / for what cause she had touched hym / and howe she was healed immediatly. And he sayde vnto



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her: Doughter be of goode conforte/ Thy fayth hath made the safe/ goo in peace.

¶ Whyll he yett speake/ there cam won from the rulers off the synagogis housse/ which sayde to hym: Thy doughter is deed/ disease not the master. When Jesus herde that/ He answered to the maydens father sayinge: Feare nott/ beleve only/ and she shalbe made waole. And when he cam to the housse/ he suffred no man to goo in with hym/ save Peter/ James/ and Jhon/ and the father and the mother of the mayden. Every body weept and sorowed for her. And he sayde Wepe nott: for she is nott deed butt slepeth. And they lewgh hym to scorne. For they knew thatt she was deed. And he thrust them all out attthe dores/ and caught her by the bonde/ and cryed/ sayinge: Mayde aryse. And her sprete cam agayne/ and sher oose strayght waye. And he commaunded to geve her meate. And the father and the mother of her were astonyed. But he warned thatt they shulde tell noo man/ whatt was done.

## ¶ The. ix. Chapter.

Thē called he the. xij. together/ ād gave thē power/ ād auctorite/ over all devyls. And that they myght heale diseases. And he sēt thē to preache the kyngdom of god/ ād to cure the sick. And he sayd to thē: Take noo thīge to sucker you by the waye: nether staffe/ nor scripe/ nether breed/ nether money/ nether have two cootes. And

watsoever houſe ye enter into there abyde/ and thence departe. And whosoever will not receave you/ whē ye departe from that citie/ shake of the very dust from youre fete/ for a testimony agayn̄st them. They went forthe/ and went thorowe the tounes/ preachynge the gospell/ and healynge every wheare.

¶ Herod the tetrarch herde off all thatt by hym was done/ and douted because that it was sayd of some/ that Jhon was ryſen agayne from deeth. And off some that Helias had apered. And off other that won off the ol deprophettꝭ was ryſen agayne. And Herod sayde: Jhon have y beheded: who is this of whom I here suche thynges? And he desired to se hym.

¶ And the Apostles returned/ and told hym all that they had done. And he toke them and went a syde into a solitary place/ neye to a citie called Bethsaida. The people knewe off it/ and folowed hym. And he receaved them/ and spake vnto them of the kyngdom off God. And healed them that had nede to be healed. The daye begā to weare awaye. Then cam the twelve/ and sayde vnto hym: sende the people awaye/ that they maye goo into the tounes/ and villages rounda-bout/ and lodge/ and get meate/ for we are here in a place of wildernes. Then sayde he vnto thē: Geve ye them meate. And they sayde: We have no moo but five loves and two fisshes/ except we shuld goo and bye meate for all this people. And they wer about a five thousande men. He sayde vnto his disciples: Cause them to sitt doune by fyftie in a company. And they did soo/ and made



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thē all sit doune. He toke the five loves / and the two fisshes / and loked vp to heven / and blessed them / and brake / and gave to his disciples / to sett before the people. And they all ate / and wer satisfied. And there was taken vp off that remayned to them / twelve baskettes full off broken meate.

¶ Hit fortuned as he was alone prayinge / hys disciples were with hym / and he axed them sayinge Who seye the people that I am? They answered and sayd: Jhon baptist. Some saye Helias. And some saye / won of the olde prophetis risen agayne. He sayde vnto them: Who saye ye that I am: Peter answered and sayde: thou arte the Christ off God. He warned and commaunded them / that they shulde tell no man that thinge / sayinge: That the sonne off man must suffre many thyngs / and be reproved of the seniours / and of the hy prestes and scribes / and be slayne / and the thirde daye rise agayne.

¶ And he sayde to them all / yf eny man will come after me / let hym denye hym silfe / and take his crosse on hym dayly / and folowe me. Whosoever will save his life / shall lose it. And whosoever shall lose his life for my sake / the same shall save it. For what shall itt avauntage a man / to wyn the whole worlde / yff he loose hym silfe: or runne in domage off hym silfe? For whosoever is ashamed of me / and off my sayinges: off hym shall the sonne of man be ashamed / when he cometh in his awne maieste / and i the maieste of his father / and of the holy angels. I tell you of a surety: Some there are of them that here stonde /

which shall not tast of derth till they se the kyngdom of God.

¶ And it folowed about an viij. dayes after thoose sayinge/ he toke Peter/ James/ and Jhon/ and went vp into a mountayne to praye. And as he prayed/ the fassiō of his countenaunce was changed/ and his garment was whyte/ and shoone. And behold/ two men talked with him/ and they were Moses and Helias/ which apered gloriously/ and spake of his departinge/ whych he shulde ende att Jerusalem. Peter and they that wer with hym/ wer hevy a slepe. And when they woke/ they sawe his maieste/ and two men stondinge with him.

¶ And hit chaūsed as they departed from hym/ Peter sayde vnto Jesus: Master/ it is goode beinge here for vs. Let vs make thre tabernacles/ won for the/ and won for Moses/ and won for Helias. And wist nott what he sayde. Whyll he thus spake there cam a cloude and shadowed thē and they feared when they entred into the cloude. And there cam a voyce out of the cloude sayinge: This is my deare sonne/ heare hym. And as sone as the voice was past/ Jesus was founde alone. And they kept it close/ and tolde noo mā in thoose dayes eny of those thynge/ which they had sene.

¶ Hyt chaunsed on the nexte daye as they cam doune from the hyll/ moche people cam and met hym. And behold a man off the company cryed out sayinge: Master I beseche the beholde



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my ſonne/ for he is all that I have: And ſe/ a ſpyrite taketh hym/ and ſodenly he cryeth/ and he teareth hym that he ſometh agayne/ and vneth departeth he from him/ when he hath rent him: And I have beſought thy diſciples to caſt hym out/ and they coulde nott. Jeſus anſwered/ and ſayde: O generacion with oute fayth/ and croked: howe longe ſhall I be with you? And ſhall ſuffre you? Bryng thy ſonne hidder. As he yett was a comminge/ the fende rent hym/ and tare hym. Jeſus rebuked the vnclene ſpyrite/ and healed the chylde/ and delivered hym to hys father. And they wer all amaſed att the myghty power of God.

¶ Whyll they wondred every one att all thyngs whych he did: He ſayde vnto hys diſciples: Lett theſe ſayings ſynke doune into youre eares. The tyme wyll come/ when the ſonne off man ſhalbe delivered into the hondes off men. Butt they wiſt nott what that worde meant/ and yt was hyd from them thatt they vnderſtod hytt nott. And they feared to axe hym off that ſayinge.

¶ There aroſe a diſputacion amonge them/ who ſhulde be the greateſt. When Jeſus perceaved the thoughtes off their hertes/ he toke a chylde/ And ſett hym hard by hym/ and ſayde vnto them: Whoſoever receave thys chylde in my name/ receaveth me. And whoſoever receaveth me/ receaveth hym that ſent me. For he that amongeſt you/ ys the leaſt/ the ſame ſhalbe greate.

¶ Jhon answered and sayde: Master we sawe
won castynge out devyls in thy name / and we
forbade hym / because he foloweth not with us.
And Jesus sayde vnto hym: forbid ye hym not.
For he that is nott agaynst you / is with you.

And it folowed whē the time was com that he
shulde be receaved vp that he determined hym
silfe to goo to Jerusalem: ād sent messengers be-
fore hym. And they went / and ētred into a citie
of the samaritans to make redy for hym. And
they wolde nott receave hym / because his face
was as though he wolde goo to Jerusalē. Whē
hys disciples / James / and Jhon / sawe that /
they sayde: Lorde / wilt thou that we commaun-
de / that fyre come doune from heven / and con-
sume them / even as Helias did? Jesus turned
about / and rebuked them sayinge: ye wote nott
what maner spirite ye are off. The sonne of man
ys not come to destroye mennes lives / but to sa-
ve them. And they went to an other toune.

¶ And it chaunsed as they went on their iorney / a
certayne man sayd vnto hym: I wyll folowe the
whither soever thou goo. Jesus sayd vnto him:
foxes have holes / and bryddes of the ayer have
nestes: but the sonne of man hath nott where on
to laye hys heed.

¶ And he sayde vnto a nother: folowe me. And
the same sayde: lorde suffre me fyrst to goo and
bury my father. Jesus sayd vnto hym: Lett the
deed / bury the deed: but goo thou ād preache the
kyngdome off God.

¶ And another sayde: I wyll folowe the lorde:
But lett me fyrst goo bid them fare wele / which



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are at home at my houſſe. Jeſus ſayd vnto him: No man that putteth hys hondet o the plowe/ and loketh backe/ is apte to the kingdom of god.

## ¶ The.x. Chapter.

After that/ the lorde apoynted other ſeventie alſo/ and ſent the/ two and two/ before his face/ into every citie/ and place/ whither he hi/ ſilfe wolde come. And ſayde vnto them: the har/veſt is greate: but the laborers are feawe. Pra/yet therfore the lorde of the harveſt/ to ſend forth hys laborers into hys herveſt. Goo youre way/es. Beholde I ſende you forthe as lambes amo/nge wolves. Beare noo wallet/ nether ſcryppe/ nor ſhues/ and ſalute noo man by the waye. In whatſoever houſſe ye enter in/ fyrſt ſaye: peace be to this houſſe. And yf the ſone of peace be the/re/ youre peace ſhall reſt apon hym/ yf nott/ yt ſhall returne to you agayne. And in the ſame houſſe tary ſtill eatynge and drinkynge/ ſuche as they have: For the laborer is worthy off hys rewarde.

Go not fro houſſe to houſſe: ado into whatſoever citie ye enter/ yf they receave you/ eate whatſoe/ver is ſet before you/ and heale the ſicke that are theare/ and ſaye vnto them: the kyngdom of god is come neye apon you. But into whatſoever ci/tie ye ſhall enter/ yf they receave you not/ goo yo/ure wayes out into the ſtretes of the ſame/ and ſaye: evē the very duſt/ which cleaveth on vs of youre citie/ we wype of agaynſt you: Notwith/ſtondynge/ marke this/ that the kyngdo of God was come neye apon you. Ye and I ſaye vnto

to whom the ſonne wyll ſhewe hym.
¶ And he turned to his diſciples / and ſayde ſe-
cretly: Happy are the eyes / which ſe that ye ſe.
For I tell you that many prophetſ and kyngſ
have deſired to ſe thooſe thyngſ which ye ſe / and
have nott ſene them: And to heare thoſe thyn-
gſ wbych ye heare / and have nott heardе them:
And marke / A Certayne Lawere ſtodе vp /
and tempted hym ſayinge: Maſter what ſhall
I doo to inherete eternall lyfe? He ſayd vnto him:
What ys writtē in the lawe? Howe redeſt thou?
And he anſwered and ſayde: Thou ſhalt love
thy lorde god / wyth all thy hert / and wyth all
thy ſoule / and with all thy ſtrengthe / and with
all thy mynde: and thy neghbour as thy ſylfe.
And he ſayde vnto hym: Thou haſt anſwered
right. This do and thou ſhalt lyve. He willynge
to juſtifie hym ſilfe / ſayde vnto Jeſus: Who ys
then my neghbour?
¶ Jeſus anſwered and ſayde: A certayne man
deſcended from Jeruſalem into Jericho / And
fell into the hondes off theves / wbych robbed
hym off his rayment and wonded hym / and de-
parted levynge hym halfe deed. And yt chaun-
ſed that there cam a certayne prieſte that ſame
waye / and ſawe hym / and paſſed by. And lyke
wyſe a levite / when he was come neye to the
place / went and loked on hym / and paſſed by.
Then a certayne Samaritane / as he iorneyed /
cam neye vnto hym / and beheldе hym / and had
compaſſion on hym / and cam to hym / and bo-
unde vppe hys wondes / and poured in wyne /

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you: that it shalbe easier in that dave/ for Sodō then for that cite.

¶ Wo be to the Thorozin: wo be to the bethsaida. For if the miracles had benedone i Tyre ād Sidon/ which have bene done in you/ they had a greate whyle agone repented/ sittyng in heere ād asshes. Neverthelesse it shalbe easier for Tyre and Sidō/ at the iudgment/ thē for you. And thou Capernaū which art exalted to hevē/ shalt be thrust doune to hell. whosoever heareth you/ heareth me: And whosoever despiseth you/ despiseth me. And he that despeseth me/ despiseth hym that sent me.

The seventie returned agayne with iope sayinge: Lorde even the very devyls are subdued to vs thorowe thy name. And he sayde vnto them: I sawe sathan/ as it had bene lightenyng/ faule doune from hevē. Beholde I geve vnto you power to treade on serpents/ and scorpions/ and apon all maner power of the enemy/ and nothynge shall hurte you. Neverthelesse/ in thys reioyse nott/ that the spretes are vnder youre power: Butt reioyse/ be cause youre names are wrytten in heven.

¶ That same time reioysed Jesus in the spirite/ and sayde: I prayse the father lorde of heven ād erth/ be cause thou hast hyd these thyngs from the wyse and prudent/ ād hast opened them to the folisshe. Evē soo father for soo pleased it the/ All thyngs are geven me off my father. And noo man knoweth who the sonne is/ butt the father: nether who the father is/ save the sonne/ and he

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to whom the ſonne wyll ſhewe hym.
¶ And he turned to his diſciples/ and ſayde ſe-
cretly: Happy are the eyes/ which ſe that ye ſe.
For I tell you that many prophetꝭ and kyngꝭ
have deſired to ſe thoſe thyngꝭ which ye ſe/ and
have nott ſene them: And to heare thoſe thyn-
gꝭ wyche ye heare/ and have nott hearde them:
And marke/ A Certayne Lawere ſtode vp/
and tempted hym ſayinge: Maſter what ſhall
I do to inherete eternall lyfe: He ſayd vnto him:
What ys writtē in the lawe: Howe redeſt thou:
And he anſwered and ſayde: Thou ſhalt love
thy lorde god/ wyth all thy hert/ and wyth all
thy ſoule/ and with all thy ſtrengthe/ and with
all thy mynde: and thy neghbour as thy ſylfe.
And he ſayde vnto hym: Thou haſt anſwered
right. This do and thou ſhalt lyve. He willynge
to juſtifie hym ſilfe/ ſayde vnto Jeſus: Who ys
then my neghbour:
¶ Jeſus anſwered and ſayde: A certayne man
deſcended from Jeruſalem into Jericho/ And
fell into the hondes off theves/ wbych robbed
hym off his rayment and wounded hym/ and de-
parted levynge hym halfe deed. And ꝑchaun-
ſed that there cam a certayne preſte that ſame
waye/ and ſawe hym/ and paſſed by. And lyke
wyſe a levite/ when he was come neye to the
place/ went and loked on hym/ and paſſed by.
Then a certayne Samaritane/ as he iourneyed/
cam neye vnto hym/ and beheilde hym/ and had
compaſſion on hym/ and cam to hym/ and bo-
unde vppe hys wondes/ and poured in wyne/

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and oyle/and layed him on his beaste/and brought hym to a comen hostry/and dreste hym. And on the morowe when he departed/he toke out two pece/and gave the to the host and said vnto hi. Take cure of hi/and whatsoever thou spendest above this/whe I come agayne I will recompence the. Which nowe off these thre/thynkest thou was neghbour vnto hi that fell into the theves hondes? And he answered: he that shewed mercy on hym. Then sayd Jesus vnto hym. Go and do thou lyke wyse.

¶ Yt fortuned as he went/that he entred into a certayne toune. And a certayne woman named Martha/receaved hym into her housse. And this woman had a sister called Mari/which sate at Jesus fete/and herde Jesus preachynge: Martha was combred about moche servynge/and stode and sayde: Master/doest thou not care/that my sister hath leeft me to minister alone? Bid her therfore/that she helpe me. And Jesus answered/and sayde vnto her: Martha/Martha/thou arte busied/and troublest thy silfe/about many thyngs: verely one vs nedfull/Mary hath chosen her a good parte/which shall not be taken awaye from her.

## ¶ The. xj. Chapter.

And it fortuned as he was prayinge in a certayne place: when he ceased/won of his disciples sayd vnto hi: Master teache vs to praye/As Jhon taught his disciples. And he sayd vnto them: When ye praye/saye: O ure father which arte in hevē/halowed be thy name. Let thy



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tyngdō come. Thy will/ be fulfillet/ even in erth as it is in heven. Oure dayly breed geve vs this daye. And forgeve vs oure synnes: For even we forgeve every man that traspaseth vs/ and ledde vs not into temptaciō/ Butt deliver vs from evyll Amen.

And he sayde vnto thē: which of you shall have a frende and shall goo to hym att mydnyght/ and saye vnto hym: frende lende me foure loves for a frende of myne is come out off the waye to me/ and I have nothynge to sett before hī/ And he with in shall and swer and saye: Trouble me nott/ nowe is the dore shett/ and my servauntt are with me in the chamber/ I cannot ryse and geve thē to the. I saye vnto you: though he woll not a ryse and geve hym/ be cause he is his frende: Yet because of hys importunite he woll ryse and geve him as many as he nedeth.

¶ And I saye vnto you: axe/ and yt shal be geven you. Seke/ and ye shall fynde. knocke/ and it shal be opened vnto you. For every one that axeth/ receaveth: and he that seketh/ fyndeth: ād to him that knocketh shall it be openned. Yf the sonne axe breed off eny off you which ys hys father: wyll he proffer hym a stone? Or yff he axe fisshe/ wyll he geve hym a serpent? Or yf he axe an egge: wyll he proffer him a scorpion? Yf ye thē which are evyll/ know howe to geve good giftes vnto youre chyldren? Howe moche more shall youre father celestiall/ geve a goode sprete to them/ that desire it of hym.

¶ And he was a castynge out a devyll/ whyche was dom. And it folowed when the devyll was

gone out/the dom spake/ād the people wondred Some off thē sayde: he casteth out devyls by the power of Belzebub/the chefe of the devyls. And other tempted hym sekynge of hym a signe from heven. He knewe their thoughtꝭ and sayde vnto them: Every kyngdom/at debate with in it silfe shalbe desolate: aud won housse shall fall apon another. Soo if Satan beat variaunce with in hym silve: howe shall his kyngdom endure? Because ye saye that I cast out devyls by the power off Belzebub? Yf I by the power of Belzebub caste oute devyles: by whose power/do youre chyldren cast them out? Therfore shall they be youre iudges. Butt if I with the finger off God cast out devyls/noo doute/the kyngdom of God is come apon you.

¶ When a stronge man armed watcheth his housse: That he possesseth/is in peace. But when a stronger then he cometh apō hym/ and overcōmeth hym: he taketh from hī/ his harnes/wherin he trusted/ād devideth his gooddes. He that is not with me is agaynst me. And he that gadereth nott with me scatterch.

¶ Whē the vnclene sprete is gone out of a man/ he walketh through water lesse places sekynge reest. And when he fyndeth none/ he sayeth: I will returne agayne vnto my housse whence I cam out. And when he cōmeth/he fyndeth it swept and garnissbed. Then goeth he and taketh seven other spretes with hym worsse then hym silfe/ and they enter in/and dwell there. And the ende off that man/is worsse then the begynnynge.

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Hit fortuned as he thus spake/ a certayne woman of the company lyfte vp her voyce/ and sayde vnto hym: Happy is the wombe that bare the and the pappes/ which gave the sucke. Butt he sayde: Happy are they that heare the worde off God/ and kepe it.

¶ When the people wer gadered thicke to geder: he began to saye: This is an evyll nacion. They seke a signe/ and there shall noo signe be geven them/ but the signe off Jonas the prophet. For as Jonas was a signe to the Niniv̄ites/ so shall the sonne off man be to this nacion. The quene off the south shall ryse at the iudgement/ with the men of this generacion/ and condempne the. for she cam from the ende of the worlde to heare the wisdom of Solomon: and beholde a greater then Solomon is here. The men off Niniv̄ite shall ryse at the iudgement/ with this generacion/ and shall condempne them: for they repented at the preachynge of Jonas: And beholde/ a greater then Jonas is here.

¶ Noo man lighteth a candell/ and putteth it in a preve place/ nether vnder a busshel: Butt on a candelstycke/ that they that come in/ maye se light. The light off thy body is thyne eye. Therfore/ when thyn eye is single: then is all thy body full off light. Butt if thyne eye be evyll: then shall all thy body be full off darknes. Take hede therfore that the light whiche is in the/ be nott darknes. For if all thy body shalbe light/ havynge noo parte darke: then shall all be full off light/ even as whē a cādell doeth light the with his braightnes.

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# ¶ The Gospell.

¶ And as he spake/ a certayne pharise besought hym to dyne with hym: and Jesus went in/ and sate doune to meate. Whē the pharise sawe that he marveylled that he had nott wessehed before dynner. And the lorde sayde to hym: Nowe do ye/ O pharises/ make clene the outsyde of the cuppe/ and of the platter: but youre inwarde parties are full of raveniḡeād wickednes. Ye foles did not he that made that which is without: make that which is within also? Neverthelesse ye geve of that that ye have/ and beholde all is clene to you.

¶ But wo be to you pharises/ for ye tythe the mynt/ and rewe/ and all manner erbes/ and passe over iudgment/ and the love of God. These ought ye to have done/ ād nott to have left the other ondone.

¶ Wo be to you pharises: for ye love the vppormost seates in the sinagogꝭ/ and gretyngꝭ in the markettꝭ.

¶ Wo be to you scribes and pharises ypocritꝭ/ for ye are as graves which apere not/ And men that walke over them/ are nott ware of them.

Then answered one of the lawears/ and sayd vnto hym: Master/ thus sayinge/ thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye laweras: for ye lade men with burthens greveous to be borne/ ād ye youre selves touche nott the packes with one of youre fingers.

¶ Wo be to you that bilde the sepulcres off the prophetꝭ: for youre fathers kiled them: Truely ye beare witnes/ that ye alowe the dedes of youre fathers: for they killed them/ ād ye bilde their

Fol: 95.

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ſepulcres.

¶ Therfore ſayde the wiſdom off God: I will ſend them prophetſ and Apoſtles/ and off them they ſhall ſlee and perſecute. That the bloud off all the prophettſ/ which was ſheed from the begynnynge off the worlde/ maye be requyred off this generacio/ from the bloud of Abel vnto the bloud off Zacary/ whiche periſſhed betweene the aulter and the temple. Verely I ſaye vnto you: it ſhalbe requyred of this nacion.

¶ Wo be to you lawears: for ye have taken awaye the kaye of knowledge/ ye entred not in youre ſelves/ and them that came in ye forbade.

When he thus ſpake vnto them/ the lawears/ and the phariſes/ bega to were buſy about hym and to ſtoop his mougth with many queſtions/ layinge wayte for hym/ and ſechynge to catche ſome thyng of his mought/ wherby they myght accuſe hym.

## ¶ The. xij. Chapter.

AS there gadered to gedther an innumerable multitude off people (in ſo moche that they trood won another) he began to ſaye vnto his diſciples: Fyrſt of all beware of the leven off the phariſes/ which is ypocryſy. For there is nothynge covered/ that ſhall not be vncovered: nether hid/ that ſhall not be knowen. Wherfore whatſoever ye have ſpoken in darknes: that ſame ſhalbe heard in light. And that which ye have ſpoken in the eare/ even in ſecret places/ ſhalbe preached even on the toppe of the houſſes.

¶ I ſaye vnto you my frendes: feare ye not them

that kyll the body / and after that have nothynge that he can moare do. I will shewe you / whom ye shall feare. Feare hym which after he hath kylled / hath power to cast into hell. Ye I saye vnto you / hym feare. Are nott fyve sparowes bought for two farthynges? and none off them is forgotten of God. Ye the very heers of youre heed are nombred. Feare nott therfore: Ye are moare off value / then many sparowes.

¶ I saye vnto you: Whosoever confesseth me before men / even hym shall the sonne off man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed before the angels off God. And whosoever speaketh a worde agaynste the sonne of man itt shalbe forgeven hym. Bnitt vnto hym thatt blasphemeth the holy goost / it shall not be forgeven.

¶ When they bringe you into their synagogs / and vnto their rulers / and officiers / take noo thought how or what thynge ye shall answere / or what ye shall speake. For the holy goost shall teache you in the same houre / what ye ought to saye.

Won off the company sayde vnto hym: Master / bidd my brother devide the enherytaunce with me. And he sayde vnto hym: Man / who made me a iudge / or a devider over you? And he sayde vnto them: take hede / and beware off coveteousnes. For no mānes life stondeth in the haboundaūce of the thyngs which he possesseth And he put forth a symylitude vnto them sayinge:

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¶ The londes of a certayne man brought forth frutes plenteously/ and he thought in hym selfe sayinge: whatt shall I do/ because I have noo rowme where to bestowe my frutes: And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ and ther in will I gadder all my fruetes/ and all my goodes: and I will saye to my soule: Soule thou haste moch goodes layde vp in stoore for many yeares/ take thyne ease: eate/ drynke and be mery. But God sayde vnto hym: Thou fole/ this nyght will they fetche awaye thy soule agayne from the. Then whose shall thoo sethynges be which thou hast provided: So is itt with hym that gadreth ryches/ and is not ryche in God.

¶ And he spake vnto his disciples: Therfore I saye vnto you: Take no tought for youre lyfe/ what ye shall eate/ Nether for youre body/ what ye shall putt on. The lyfe is moore then meate/ and the body is moore then raymēt. Marcke wele the ravens/ for they nether sowe/ nor repe/ which nether have stoore houssener barne/ and yet God fedeth them. Howe moche are ye better then the foules.

¶ Which of you with takynge tought can adde to his stature won cubytt? Yf ye then be nott able to do that thynge which is least: why take ye thought for the remnaunt? Confydere the lylies howe they growe: They laboure nott: They spynn not: and I saye vnto you/ Solomō in all his royalte was nott clothed lyke vnto one of these.

¶ Yf God then soo cloth the grasse which is to daye in the feld/ and to morowe shalbe cast into

the fornace: howe moche moore wyll he clothe you/o ye endued with litell faith? And are nott what ye shall eate/ or what ye shall drynke/ nether clymeye vp an hye/ for all suche thyngs the hethen people of the worlde seke for. Youre father knoweth that ye have nede off suche thyngs. Wherfore seke ye after the kyngdome off heven/ and all these thyngs shalbe ministred vnto you.

Feare not litell floocke/ for it is youre fathers pleasure/ to geve you a kyngdom. Sell that ye have/ and geve almes. And make you bagges/ which were noot olde/ and treasure that fayleth nott in heven/ where noo theffe commeth/ nether moth corrupteth. For where youre treasure ys/ There will youre hertes be also.

Lett youre loynes be gerdde about/ and youre lightes brennynge/ and ye youre selves/ lyke vnto men/ that watche for their master when he woll returne from a weddynge: that as soneas he commeth and knocketh/ they maye open vnto hym. Happy are thooseseruaunts/ which their lorde/ when he cõmeth/ shall fynde walkynge/ Verely I saye vnto you/ he will gerdde hym sylfe about/ and make them sitt doune to meate/ and walke by them/ and minister vnto them. And yf he come in the seconde watche/ yea yf he come in the thyrd watche/ and shall fynde them soo/ happy are thooseseruaunts.

¶ This shall ye vnderstonde/ that yff the good man of the house/ had knowen what houre the theffe wolde have cõmen/ he wolde surely have watched and not have suffered his housse to ha/

Fol. 97.

ye bene broken vppe. Be ye prepared therfore for the sonne of man will come att an houre whē ye thynke not.

¶ Then peter sayd vnto hī: Master tellest thou this similitude vnto vs/ or to all men? And the lorde said: who is a faithfull stewarde/ ād a discrete/ whom his lorde shall make ruler over his housholde/ to geve them their dueti of meate/ at due season. Happy is that servaunt/ whom his master whē he cometh shall finde so doinge. Of a trueth I saye vnto you: that he will make him ruler over all that he hathe. But ād if the evyll servaunt shall saye in his hert: My master wyll differre his cōmynge/ and shall begyn to smyte the servauntf/ and maydens/ and to eate and drynke/ and to be dronken: the lorde of that servaunt wyll come in a daye/ when he thynketh nott/ and att an houre when he is not ware/ ād wyll devyde hym/ and will geve him his rewarde/ with the on beleevers.

The servaunt that knowe his masters wyll/ and prepared nott him silfe/ nether did accordynge to his will/ shalbe beten with many strypes. Butt he that knewe nott/ and hath committed thyngs worthy of strypes/ shalbe beaten with fawe strypes. For vnto whom mocheys geven: of hym shalbe moche requyred. And to whom/ men moche commytt/ the moare of hym will they are.

¶ I cam to sende fyre on erth: and what ys my desyre but that yt were all redy kyndled? Nott with stondinge I muste be baptised with a baptī. And how am I payned till it be ended? Sup-

pose ye that I am come to sende peace on erth? I tell you/ naye: but rather debate. For hence forthe there shalbe five in won housse devided/ thre agaynst two/ and two agaynst thre. The father shalbe devided agaynst the sonne/ ād the sonne agaynst the father. The mother agaynst the doughter/ and the doughter agaynst the mother. The motherelawe agaynst the doughterelawe/ ād the doughterelawe agaīst the motherelawe.

¶ Then sayde he to the people: when ye se a cloude ryse out off the west strayght waye ye saye: we shall have a shewer/ and soo it is. And when ye se the south wynde blow/ ye saye: we shall have heet/ and it cōmeth to passe. Ypocrytꝭ/ ye cā skyll of the fassion of the erth/ ād of the skye: but what is the cause/ that ye cannot skyll of this tyme? Ye and why iudge ye nott off youre selves/ that which is rightewes?

¶ Whill thou goest with thyne adversary to the rueler: as thou art ein the waye/ geve diligence that thou mayst be delivered from hym/ least he brynge the to the iudge/ and the iudge deliver the to the ioylar/ and the ioylar cast the in to preson. I tell the thou departest not thēce/ tyll thou have made goode the vtmose farthynge.

## ¶ The. xiij. Chapter.

There were present at the same season/ that shewed hym of the galileās/ whose bloude Pilate mengled with their awne sacrifice. And Jesus answered/ ād sayde vnto them: Suppose ye that these galileans/ were greater synners then all other galileans be cause they suffred su-

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the punysshmē? I tell you naye: but except ye repēt/ ye shall all in lyke wyse perysshe. Or thynke ye that those xviij. apō whom the toure i siloe fell ād slewe them/ were synners above all mē that dwell in Jherusalem? I tell you naye: Butt except ye repent/ ye all shall lyke wyse perisshe.

¶ He put forthe this similitude/ A certayne mā had a fygge tree in his vyneyarde/ and he cam and sought frute theron/ and founde none. Thē sayde he to the dresser of his vyneyarde: Beholde/ this thre yeare have I come and sought frute in this fygge tree/ and fynde none/ cut it doune: why combreth hit the grounde? And he answered and sayde vnto hi: lorde lett it alone this yeare also/ till I digge rounde aboute it/ ād dōge it/ to se whether it will beare frute. yf not/ thē after that/ cut hym doune.

¶ He taught ī won of their sinagoggs on the saboth dayes/ And beholde there was a woman which had a sprete off infirmitie. xviij. yeares: and was bowed to gether/ and coulde nott well lifte vp her silfe. When Jesus saweher/ he called her to hym/ and sayde to her: womā thou arte delivered from thy disease. And he layde his hondes on her/ and immediatly she was made strayght/ and glorified God. The ruler off the sinagoge answered with indignacion (because that Jesus had healed on the saboth daye) And sayde vnto the people: There are sixe gayes ī the weke/ in which men ought to worke/ in them come and behealed/ and nott on the saboth daye.

¶ Thē answered hym the lorde ād sayd: Ypocryte/ doth not eache one of you on the saboth daye.

loose his oxe/or his asse/from the stall/and leade hym to the water? And shulde not this doughter of Abraham/be loosed from this bonde on the saboth daye/whom Sathan hath bounde loo/xviij. yeares? And when he thus sayde/all his adversaries were ashamed/and all the people reioysed on all the excellent dedes/that were done by hym.

¶ Then sayde he: What is the kyngdom of God lyke? or where to shall I compare it? It is lyke a grayne of mustard seede/which a man toke and sowed in his garden: and it grewe/and wexed a greate tree/and the foules of the ayer bilt in the braunches of it.

¶ And agayne he sayde: where vnto shall I lyken the kyngdom of God: It is lyke leven/which a woman toke/and hidde in thre bussheles of floure/till all was thorow levended. And he went thorowe cities and tounes teachynge/and toke his iorney towardes Jerusalem.

¶ Then sayde won vnto hym: Lorde/are there fewe that shalbe saved? And he sayde vnto them: stryve with youre selves to enter at the strayte gate: For many I saye vnto you/will seke to enter in/and shall nott be able. When the good man of the house is risen vp/and hathe shett fast the dore/and ye begyn to stonde without/and to knocke at the dore sayinge: Lorde/lorde/open vnto vs: and he shall answer and saye vnto you: I knowe nott whence ye are. Then shall ye begyn to saye. We have eaten/and dronken in thy presence/and thou hast taught in oure stretes. And he shall saye: I tell you/I wott nott whence ye

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are: departe frō me all ye workers off iniquytie. There shalbe wepynge/ and gnasshynge of teth: when ye shall se Abraham/ and Ysaac/ ād Jacob/ and all the prophetꝭ in the kyngdō of God/ and youre selves thrust oute adores. And they shall come from the eest/ and from the weest/ ād from the northe/ and from the southe/ and shall reest in the kingdom of god. And beholde/ there are last/ which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there cam certaine of the pharises/ ād sayd vnto hi: Gett the out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them: Goo ye and tell that foxe/ beholde J cast oute devils/ and heale the people to daye and to morowe/ and the thyrd daye J make an ende. Neverthelesse/ J must walke to daye and to morowe/ and the daye folowinge: For it cannott be/ that a prophet perisshe eny other where/ save att Jerusalem.

¶ O Jerusalem/ Jerusalem/ which killest prophetꝭ/ ād stonest them that are sent to the: howe often wolde J have gadered thy children to gedder/ as the hen her nest vnder her wynges/ and thou woldest nott. Beholde youre habitacion shalbe left vnto you desolate. For J tell you/ ye shall not se me vntill the time come that ye shall saye/ blessed ys he that commeth in the name off the lorde.

## ¶ The. xiiij. Chapter.

And it chaunsed that hewēt ito the housse of wō off the chefe pharises to eate breed/ on



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a saboth daye: and they watched hym. And behold there was a man before hym / which had the dropsy. And Jesus answered and spake vnto the lawears ād pharises / sayinge: is hit lawfull to heale on the saboth daye? And they helde their peace. He toke the man and healed hi / and lett hym goo. And answered them sayinge: whiche of you shall have an asse / or an oxe / fallen into a pitt / and will nott straight waye pull hi out on the saboth daye? And they coulde not answer hym agayne to that.

¶ He putt forthe a similitude to the gestes / whē he marked howe they preased to the hyest roumes / and sayd vnto them: Whē thou arte biddē to a weddynge of eny man / sitt nott doune in the hyest roume / lest a more honorable mā thē thou be bidden of hym / and he that badde bothe hym and the / come and saye to the: geve this man roume. And thou thē begyn with shame to take the lowest roume. But rather whē thou arte biddē / goo ād sit i the lowest roume / that when he that bade the cōmeth / he maye saye vnto the: frende sitt vp hyer. Thē shalt thou have preyase in the presence of them that sitt at meate with the. For whosoever exalteth hym silfe / shalbe brought lowe: And he that hūbleth hi silfe shalbe exalted

Then sayde he also to hi that bade hi to diner: When thou makest a diner / or a supper: call not thy frendes / nor thy brethrē / nether thy kinsmē nor yet riche neighbours: lest they bidde the agayne / and make therecompence. But when thou makest a feast / call the povre / the maymed / the lame / ād the blide / ād thou shalt be happy: For they cannot recompence the. But thou shalt be

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recompenſed at the reſurreccion of the iuſte mē.
¶ Whē won of thē that ſate at meate alſo herde that / he ſayde vnto hym: happy is he that eateth breed in the kyngdome of god. Then ſayd he to hym: A certayne mā ordened a greate ſupper / and bade many / ād ſent his ſervaunt att ſupper time / to ſaye to them that wer bidden / come: for all thynges are redy. And they all atonce began to make excuſe. The fyrſt ſayd vnto him: I have bought a ferme / and I muſt nedes goo and ſe it / I praye the have me excuſed. And another ſayd: I have bought fyve yookе of oxē / ād I muſt goo to prove thē / I praye the have me excuſed. The thyrde ſayd: I have maried a wyfe / ād therfore I cannot come. And the ſervaunt went agayne / and brought his maſter worde there of.
¶ Then was the good mā of the houſſe diſpleaſed / ād ſayd to his ſervaunt: Goo out quickly into the ſtretes and quarters of the citie / ād bringe in hidder the povre / and the maymed / ād the halt / ād the blinde. And the ſervaūt ſayd: lorde it is done as thou cōmaūdedſt / ād yet there is roume. And the lorde ſayd to the ſervaūt: Goo out into the hie wayes and hedges / and cōpell thē to come in / that my houſſe maye be filled. For I ſaye vnto you / that none of thoſe men which were bidden / ſhall taſt of my ſupper.

**There wet a greate company with yi / and he turned and ſaide vnto thē: If a mā come to me / and hate not his father and mother / and wyfe / and childre / and brethrē / and ſiſters / more over and his awne life / he cannot be my diſciple. And whoſoever beare nott hys croſſe and come after me cannot be my diſciple.**

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Which of you is he that is despoſed to bilde a toure/ād ſitteth not doune before ād coūteth the coſt Whether he have ſufficient to performe it: leſt after he hathe layde the foūdaciō/ād is nott able to performe it/ all that beholde it/ begyn to mocke hym ſayinge: This man began to bilde/ and was not able to make an ende. What kynge goeth to make batayle agaynſt another kynge/ and ſitteth not doune fyrſt/ād caſteth in his mynde/ wether he be able with ten thouſande to mete hī that cometh agaynſt hym with twenty thouſand/ or els whill the other is yett a greate waye off/ he will ſende embaſſeatours/ and deſyre peace. Soo lyke wyſe/ none of you that forſaketh nott all that he hathe/ can be my diſciple.

Salt is good/ but if ſalt be corupte/ what ſhall be ſeaſoned there with? It is nether good for the lōde nor yet for the dōge hill/ mē caſt it out at the dores. He that hath eares to heare/ let hi heare.

## ¶ The. xv. Chapter

Thē reſorted vnto hi all the publicās ād ſynners/ for to heare hī. And the phariſes/ ād ſcribes grudged ſalge: He receaveth to his cōpany ſynners/ ād eathet with thē. Thē put he forthe this ſimilitude to thē ſayinge: What man of you havynge an hundred ſhepe/ if he looſe one of thē doth not leve nynty and nyne in the wildernes/ and goo after hym which is looſt/ vntill he fynde hym? And when he had founde hym/ he putteth hym on his ſhulders with ioye: And as ſoone as he cōmeth home he calleth to gedder his lovers/ and neghbours ſayinge vnto them: reioyſe with

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me for I have founde my shepe which was loost.
I say vnto you/ that lyke wyse ioye shalbe in hevē
over one synner that repenteth/ moore then over
nynety and nyne iuste persons/ whiche nede noo
repentaunce. Other what woman havynge .x.
grotes/ if she loose one/ doth not light a candell/
and swepe the house/ and seke diligētly/ till she fin-
de it: And whē she hath founde it she calleth her
lovers/ and her neighbours saynge: Reioyce with
me/ for I have founde the groate which I had
loost. Lyke wyse I saye vnto you/ ioye shalbe in the
presence off the angels off God over one synner
that repentheth.

¶ And he sayde: a certayne mā had two sonnes/
and the yonger of thē sayde to his father: father
geve me my parte off the goodes that to me be-
longeth. And he devided vnto them his substa-
unce. And not longe after/ the yōger sonne gad-
dered all that he had to gedder/ and toke his iour-
ney into a farre countre/ and there he wasted his
goodes with royetous livinge. And when he had
spēt all that he had/ there rose a greate derth thi-
orow out all that same londe. And he began to
lacke. And he went/ and clave to a citesyn of that
same countre: which sent hym to the felde/ to ke-
pe his swyne. And he wold fayne have filled his
bely with the coddes/ that the swyne ate: and noo
man gave hym.

¶ Thē he remembred hym silfe and sayde: howe
many hyred servaunts at my fathers have brea-
ed ynough/ and I dye for honger. I will arise/
and goo to my father/ and will saye vnto hym: fa-
ther/ I have synned agaynst heven/ and before

the: nowe ā I not worthy to be called thy sonne/ make me as one of thy heyred servauntꝭ. And he arose/ and cam to his father. When he was yett agreate waye of/ his father sawe hym/ and had compassion on hym/ and ran vnto him/ and fell on his necke/ and kyssed hym. And the sōne sayd vnto hym: father I have synned agaynst hevē/ and in thy sight/ nether am I worthy hence forthe to be called thy sonne. Then sayde the father to his servauntꝭ: brige forth that best garment/ and put it on hym/ and put a rynge on his hōde/ and shewes on his fete. And brynge hidder that fatted caulfe/ and kyll hym/ and lett vs eate and be mery: for this my sonne was deed/ and is alive agayne. He was loste/ and ys nowe founde. And they began to make goode cheare.

¶ The elder brother was ī the felde/ and whē he cā and drewe nye to the housse/ he herde mīstrelcy/ and daunsynge/ and called one of his servauntꝭ/ and axed what thoose thynges meante. He said vnto hī: thy brother is come/ and thy father hath killed the fatted caulfe/ be cause he hath receaved him safe and soūde. And he was angry/ and wolde not goo in. Then cam his father out/ and entreated hī/ he answered and sayde to hys father: Loo these many yeares have I done the service/ nether brake at eny time thy cōmaundmēt/ and yet gavest thou me never soo moche as a kyd to make mery with my lovers: but as sone as this thy sonne was come/ which hath devoured thy goodes wyth harloottes/ thou haste for his pleasure killed the fatted caulfe. And se sayd vnto hī: Sōne/ thou wast ever with me/ and all that I have is thine: it was mete that we shulde

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make mery ād be glad: for this thy brother was
dead/ and is a live agayne: ād was loste/ and is
founde.

## ¶ The. xvj. Chapter.

HE sayd also vnto his disciples: There was
a certayne rich mā/ which had a stewarde/
that was acused vnto hī that he had wasted his
goodes. And he called hī/ ād said vnto hī: Howe
is it/ that I heare this of the? Geve a cōptes off
thy stewardshippe. For thou mayste be nolōger
my stewarde. The stewarde said with in hī silfe:
what shall I do? for my master will take awaye
frō me my stewardeshippe. I cānot digge/ ād to
begge/ I ā ashamed. I woote what to do/ that
when I am put out of my stewardshippe/ they
maye receave me in to there houses.

¶ Thē called he all his masters detters/ ād sayd
vnto the fyrst: howe moche owest thou vnto my
master? And he sayd: ā hōdred tōnes of oyle/ ād
he sayd to hī: take thy bill/ ād sitt doune quickly/
ād write fiftie. Thē said he to another: what ow-
est thou? And he sayde: an hondred quarters of
wheate. He sayd to hī: Take thy bill/ and writte
foure scoore. And the lorde cōmended the vniust
stewarde/ because he had done wysly. For the
chyldren of this worlde/ are in their kynde/ wy-
ser then the chyldren off light. And I saye also
vnto you: make you frendes of the wicked mam-
mon/ that whēye shall have nede/ they may re-
ceave you into everlastinge habitacions.

¶ He that is faithfull ī that wiche is leste: the same
is faithfull ī moche. So thē if ye have not byn fa-
ithfull ī the wicked māmō: who will beleve you ī
that which is true? and if ye have not bene faith-

full in another mannes busines: who shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he shall lene to the one/ and despyse the other. Ye cānot serve God/ and māmon.

All these thiges herde the pharises also which were coveteous. And they mocked hi/ and he sayd vnto them: Ye are they/ which iustie fiyoure selves before mē: but God knoweth youre hertes. For that which men magnifie/ is abhominable in the sight of god.

¶ The lawe/ and the prophettf raygned vntyll the tyme of Jhon: Sence that tyme/ the kyngdō of god is preached. And every man stryveth to goo in.

¶ Soner shall hevē and erth perisshe/ thē wō title of the lawe shall perisshe. Whosoever forsaketh his wyfe/ and marieth another/ breaketh matrimony. And every man which marieth her that is divorsed from her husbande committeth advoutry also.

There was a certayne riche man/ which was clothed in purple/ āde fyne raynes/ and fared deliciously every daye. And there was a certayne begger/ name Lazarus/ whiche laye at hys gate full offsoores desyrynge to be refresshed with the cromes whiche fell frō the ryche mānes borde. Neverthelesse/ the dogges cam/ and licked his soores. And yt fortuned that the begger dyed/ and was carryed by the angells vnto Abrahams bosome. The riche man also died/ āde was buried in hell.

¶ When he lifte vppe his eyes/ as he was in to-

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urmentes/ he sawe Abraham a farre off/ and Lazarus in his bosome/ And cryed and sayd: father Abraham/ have mercy on me/ and sende Lazarus that he maye depe the tippe off his fynger in water/ and cole my tonge/ for I am tourmented in this flame. Abraham sayd vnto hym: Sonne remembre/ that thou in thy lyfetyme receavedst thy pleasure/ and contrary wyse Lazarus payne. Nowe therfore is he comforted/ and thowe art punysshed. Beyonde all this betwene you and vs there is a greate space sett/ so that they which wolde goo from hence to you/ cannot: nether from thence come hidder.

¶ And he sayd: I praye the therfore father/ send hi to my fathers housse. for I have fyve brethren: for to warne them/ lest they also come into this place off tourment. Abraham sayd vnto hym: they have Moses and the prophetes/ lett them heare them. And he sayd: naye father Abraham/ but yf won from the ded cam vnto them they wolde repent. He sayd vnto hym: Yf they heare not Moses and the prophetes/ nether woll they beleve/ though wo roose sto deeth agayne.

## ¶ The .xvij. Chapter.

Then sayde he to his disciples/ it can not be avoyded/ but that occasions of evyll come Neverthelesse woo be to hym throw whos they come. It were better for hym if a mylstone wer hanged aboute his necke/ and that he were cast into the see/ rather the he shulde offende won off this litle wons. Take hede to youre selves/ if thy brother trespas agaynst the/ rebuke hym: and if he



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repent/ forgeve hym. And though he syn agenst the seven tymes in won daye/ and seven tymes in a daye tourne agayne to the sayinge: it repenteth me/ forgeve hym.

And the apostles sayde vnto the lorde: increase oure fayth. The lorde sayde: yf ye had fayth lyke a grayne off mustard sede/ and shulde saye vnto thys sycamyne tree/ plucke thy silfe vppe by the rotes/ and plant thy silfe in the see: he shoulde obey you.

Which of you havynge a servaunte a plowynge/ or fedynge catell/ wolde saye vnto hym whē he were come from the felde: Goo quickly ād sitt doune to meate/ And rather sayeth not to hym/ dresse wherwith I maye suppe/ ād apoynt thy silfe ād serve me/ tyll I have eaten and dronkē: and afterwarde/ eate thou/ and drynke thou? Doeth he thāke that servaūt because he did that which was cōmaunded vnto hym? I trowe not. Soo lykewyse ye/ whē ye have done all thoose thynges which are commaunded vnto you: saye/ we are vnprofitable servauntes. We have done that which was oure duety to do.

¶ And it chaunsed as he went to Jerusalē/ that he passed thorowe Samaria and Galile. And as he entred īto a certayne toune/ there met hym ten mē/ that were lepers/ which stode a farre of/ and put forth their voices/ and sayde: Jesu master/ have mercy on vs. When he sawe them/ he sayde vnto them: Goo and shewe youre selves to the prestes. And hit chaunsed as they went/ they were clensed. And won of them/ whē he sawe that he was clēsed/ turned backe agayne/ ād with

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a loude voice prayſed God / ād fell doune on his face at his fete / and gave hym thankes. And the ſame was a ſamaritan. Jeſus anſwered ād ſayde: Are there not ten clenſed? But were are thoſe nyne? There are not founde that returned agayne / to geve God prayſe / ſave only this ſtraunger. And he ſayde vnto hym: Aryſe / and goo thy waye / thy fayth hath ſaved the.

¶ When he was demaunded off the phariſes / when the kyngdom off God ſhulde come: he anſwered thē and ſayde: The kyngdom of God cōmeth not with waytinge forē. Nether ſhall men ſaye: Loo here / loo there. For beholde / the kyngdom of God is within you.

¶ And he ſayde vnto hys diſciples: The dayes will come / whēye ſhall deſire to ſe wō daye of the ſonne of man / and ye ſhall not ſe it. And they ſhall ſaye to you: Se here / Se there. Goo nott after them / nor folowe them / for as the lightenynge that apereth out of the one parte of the hevē / ād ſhyneth vnto the other parte of hevē: Soo ſhall the ſōne of mā be i his dayes. But fyrſt muſt he ſuffre many thigſ / ād be reproved of this nacion.

¶ As it happened in the tyme of Noe: Soo ſhall it be ī the tyme of the ſonne of mā. They ate / they drāke / they maryed wyves / ād were maryed evē vnto that ſame daye that Noe went īto the arke / ād the floud cā / ād deſtroyed thē all. Likewiſe alſo / as it chaunſed ī the dayes of Lot. They ate / thei drāke / thei bought / thei ſolde / thei planted / they bilte. And even the ſame daye that Lot went out of Sodō / hit rayned fyre ād brymſtone from heven / and deſtroyed them all. After





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these ensamples/ shall the daye be/ whē the sonne of man shall apere.

¶ Att that daye he that is on the houssē toppe/ and his stuffe in the houssē: lett hym nott come doune to take hit out. And lyke wyse lett not him that is in the feldes/ turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosoever will goo about to save his lyfe/ shall loose it: And whosoever shall loose his life/ shall quycken it.

¶ I tell you: In that nyght/ there shalbe two in one beed/ the one shalbe receaved/ and the other shalbe forsaken. Two shalbe also a grynding to gedder: the one shalbe receaved/ and the other forsaken. And they answered/ and sayde to him: where are lorde? And he said vnto thē: where soever the body shalbe/ thidther will the egles resorte.

## ¶ The. xviij. Chapter.

HE put forth a similitude vnto them/ signifyinge that men ought alwayes to prave/ and not to be wery/ sayinge: There was a Judge in a certaine cite/ which feared not god neyther regarded mā. And there was a certayne widdowe in the same cite/ whych cam vnto hym sayinge: Avenge me of myne adversary. And a greate whyle he wolde nott. Afterwarde he sayd vnto hym silfe: Though I feare nott god/ nor care for man/ yett because this widdowe troubleth me/ I woll avenge her/ lest at the last she come and rayle on me.

¶ And the lorde sayd: heare what the vnrighteows iudge sayeth. And shall not god avenge his

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electe/ which crye nyght and daye vnto him: Ye though he differre them: I tell you/ he will auēge them/ and that quicly. Neuertheleſſe/ when the ſonne of man commeth/ ſuppoſe ye/ that he ſhall fynde faithe on erthe.

¶ And he put for this ſimilitude/ vnto certaine which truſted in thē ſelues/ that they were perfect/ and deſpyſed other. Two men went vp into the tēple to praye: the one a phariſe/ ād the other a publican. The phariſe ſtode and prayed thus with hym ſilfe. God I tanke the that I am nott as other are/ extorſioners/ vniuſte/ advoutres/ and even as this publican is. I faſt twyſe in the weke. I geve tythe of all that I poſſeſſe. And the publican ſtode afarre of/ and wolde not liſte vp his eyes to heven/ but ſmote hys breſt/ ſayinge: God be mercyfull to me a ſinner. I tell you: this mā departed home to his houſſe iuſtifyed moore then the other. For every man that exalteth him ſilfe/ ſhalbe brought lowe: And he that hūbleth hym ſilfe/ ſhalbe exalted.

¶ They brought vnto hi alſo babes/ that he ſhulde touche thē. When his diſciples ſawe that/ they rebuked thē. But Jeſus called thē vnto hi/ and ſayde: Suffre children to come vnto me/ ād forbidde them not. For vnto ſouche/ belongeth the kingdō of god. Verely I ſaye vnto you: whoſoever receaveth not the kyngdom of god/ as a chylde: he ſhall not enter there in.

¶ And a certayne ruler axed hi: ſayinge: Goode Maſter: what ought I to do/ to obtaine eternall lyfe? Jeſus ſayd vnto hym: Why calleſt thou me goode? No man is goode/ ſave god only. Thou



O iiij

knowest the commaundmentꝭ: Thou shalt nott commit advoutry/ thou shalt nott kill/ thou shalt nott steale/ thou shalt not beare falce witnes Honoure thy father/ ād thy mother. And he sayde: All these have I kept from my youthe. Whē Jesus herde that/ he sayde vnto hym: Yett lackest thou one thynge. Sell all that thou hast/ ād distribute it vnto te povre/ and thou shalt have treasure in hevē/ and come/ ād folowe me. Whē he heerd that/ he was hevy/ for he was ryche.

¶ Whē Jesus sawe hym morne/ he sayde: with whath difficulte shall they that have ryches/ enter into the kyngdom off God: Esyer it is for a cammell to passe thorowe a nedles eye/ then for a ryche man to enter into the kyngdom off God. Then sayde they that herde that: And who shall then be saved? He sayde: Thyngꝭ which are vnpossible with men: are possible with God.

¶ Then Peter sayde: Loo we have forsaken all/ and have folowed the. He sayde vnto them: Verily I saye vnto you/ there is noo man that forsaketh housse/ other father ād mother/ other brethren/ or wyfe/ or children/ for the kyngdom off goddes sake/ which same shall nott receave moche moore ī this worlde: and in the worlde to come/ lyfe everlastynge.

¶ He toke vnto hym the twelve/ and sayde vnto them: Loo we go vp to Jerusalem/ ād all shalbe fulfilled that are written be the prophettꝭ off the sonne off man. He shalbe delivered vnto the gentyls/ and shalbe mocked/ and shalbe despyitfully entreated/ and shalbe spetten on: and whē they have scourged hym/ they will putt hym to

errata
Then

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deeth/ and the thyrde daye/ shall he aryse agayne. They vnderstode none of these thynges. And this sayinge was hyd from them. And they perceaved nott the thynges which were spoken.

¶ Hit cam to passe/ as they were come neye vnto Jerico/ a certayne blynde mā sate by the waye syde beggynge. And when he herde the people passe by/ he axed what it meant. They sayd vnto hym that Jesus off Nazareth/ went by. And he cryed/ saynge: Jesus the sonne of David/ have mercy on me. And they which went before rebucked hym/ because he shulde holde his peace. And he moche the moare cryed/ The sōne of David/ have mercy on me. Jesus stode styll/ and commaunded hī/ to be brought vnto hym. And when he was come neare/ he axed hym sayinge: What wilt thou/ that I do vnto the? And he sayde: Lorde/ that I maye receave my sight. Jesus sayde vnto hym: Receave thy sight. Thy faith hath saved the. And immediatly he sawe/ and folowed hym/ prayesinge God. And all the people/ when they sawe it/ gave laude to God.

## ¶ The. xix. Chapter.

AND he entred in/ and went thorowe Jerico. And beholde/ there was a man named Zacheus/ and he was a rueler amonge the publicans/ āde ryche alsoo. And he made meanes to se Jesus/ what he shulde be: and he couldē nott for the preace/ because he was off a lowe stature. And he ran before/ and ascended vppe/ into a sicomore tree/ to se hym. For he wolde come that same waye. And when Jesus cā to the place/ he loked vp/ āde sawe hī/ and sayd vnto hym:

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Zache / attonce come downe / for to daye I muste abyde at thy house. And hastely he cam downe / and receaved hym ioyfully. And when they sawe that / they all groudged sayinge: He is gone / into tary with a man that is a synner.

¶ Zache stode forth and sayde vnto the lorde: Beholde lorde / the haulfe of my goodes I geve to the powre / and if I have done eny man wronge / I wyll restoore hym fower folde. Jesus sayd vnto hym: This daye is healthe come vnto this house: for asmoche as it also is become the childe off Abraham. For the sonne off man is come to seke / and to save that which was looste.

As they herde these thyngs / he added therto a similitude / be cause he was neye to Jerusalem / And be cause also / they thought that the kyngdom of God shulde shortely apere. He sayde therfore: A certayne noble man / wēt into a farre countre / to receave a kyngdom / and then to come agayne. He called his ten servaunts / and delyvered them ten pounde sayinge vnto them: Bysād sell till I come: But his citesens hated hym / and sent messengers after hym / saynge: We will not have this man to raigne over vs.

¶ And it cam to passe / when he was come agayne and had receaved his kyngdom / he commaūded his servaunts / to be called to hym (to whom he gave his money) to witt what every man had done. Then cam the fyrst sayinge: Lorde / thy pounde hath encreased ten pounde. And he sayde vnto hym: Well goode servaunte / be cause thou wast faithfull ī a very lytell thynge / Take thou auctorite over ten cities. And the other

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cam sayinge: Lorde thy pounde/ hathe encreased fyve pounde. And to the same he sayde: And be thou also rueler over fyve cities. And the thirde cam/ and sayde: Lorde/ beholde here thy pounde/ which I have kepte in a napkyn/ for I feared the/ because thou arte a strayte man: thou takest vp that thou laydest nott doune/ And repest that thou diddest nott sowe. And he sayde vnto hym: Of thyne awne mougthe iudge I the thou evyll servaunt. Knewest thou that I am a straytemā/ takynge vppe that I layde not doune/ And repige that I did not sowe: Wherfore thē gavest not thou my money into the banke? And then at my commyng shulde I have required myne awne/ with vauntage. And he sayde to them that stode by: Take from hym that pounde/ and geve it hym that hathe ten pounde. And they sayd to hym: Lorde he hath ten pounde. I saye vnto you/ that vnto all them that have/ it shalbe geven: and from hyme that hath not/ even that he hath shalbe taken awaye. Moreover thoose myne enemyes/ which wolde not/ that shulde raigne over them/ bringe hidder/ and slee them before me. And when he hadd thous spoke/ he proceded forthe before them/ and went vppe to Jerusalem.

¶ And it fortuned/ whē he was come nye to bethfage/ and bethany/ besydes mounte olivete/ he sent two of his disciples sayinge: Goo ye into the toume which is over against you. In the which/ as sonne as ye are come/ ye shall fynde a coolte tyed/ wher on yett never man sate. loose hym and bringe hym hidder. And if eny mā axe you/



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why that ye loose hym: thus saye vnto hym/ The lorde hathe nede of hym.

¶ They that wer sent went their waye/ and found/ even as he had sayde vnto them: And as they were a loosynge the coolte/ the owners sayde vnto them: why loose ye the coolte? And they sayde: for the lorde hath nede of hym. And they brought hym to Jesus. And they cast their rayment on the coolte/ and sett Jesus theron. As he went they spredde their doothes in the waye.

¶ When he was come wheare he shulde goo downe from the mounte olivete/ the whole multitude of his disciples/ began to reloyce/ and to lawde God with a loude voyce/ for all the miracles that they had sene/ sayinge: Blessed be the kynge that commeth in the name off the lorde/ Peace in heve/ and glory in the hyest. And some off the pharises off the company/ sayde vnto hi: Master rebuke thy disciples. He answered/ and sayde vnto them: I tell you/ yff these holde their peace/ the stones will crye.

¶ And when he was come neare/ he behelde the citie/ and wept on hit sayinge: Yff thou haddest knowen thoose thyngs which belonge vnto thy peace/ even att thys daye: But nowe are they hidde from thyne eyes. For the dayes shall come apon the/ And thyne enemys shall compas the about wyth a banke. And shall besege the rounde aboute/ and kepe the in on every syde/ And make the even wyth the grounde wyth thy chyldren whych are in the. And they shall nott leve in the one stone apon another/ because thou knewest nott the tyme off thy vi-

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sitacion.

¶ And he went into the temple/ and began to cast out them that solde therin/ and them that bought sayinge vnto them/ Yt is written/ my house is the house off prayer: But ye have made it a den off theves. And he taught dayly in the temple. The hye prestes and the scrybes and the chefe off the people/ went about to destroye hym: Butt coulde nott fynde what to do. For all the people stacke by hym. And gave hym audience.

## ¶ The. xx. Chapter

And it fortuned in one off those dayes/ As he taught the people in the temple/ And preached the gospell. The hye prestes and the scrybes cam vnto hym wyth the seniours/ And spake vnto hym/ sayinge: Tell vs by what auctorite thou doest these thyngs? Other who is he that gave the thys auctorite? He answered and sayde vnto them: I also will axe you a question/ And answer me: was the bapte of Jhon/ from heven/ or of men? They thought wyth in them selves sayinge: Yff we shall saye from heven: he will saye: Why the beleved ye hym not? But and yff we shall saye of men/ all the people will stone vs. For they suerly beleved that Jhon was a prophett. And they answered that they coulde nott tell whence it was. And Jesus sayde vnto them: Nether tell I you by what auctorite I do these thynges.

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¶ Thē began he to put forthe to the people / this
similitude: A certayne man planted a vyneyarde / and lett it forthe to fermers / and went hym
silfe into a straunge countre for a greate season.
And when the time cam / he sent a servaūt to his
tennaunts that they shulde geve hym of the frutes / of the vyneyarde. The tennaunts bett hym:
and sent hym awaye empty. And he ceased nott
therby but sent yett another servaunt. And they
bett hym / and foule entreated hym also / and
sent hym awaye empty. Moreover / he sent the
thyrde Also / And hym they wounded / and cast
hym out. Then sayde the lorde off the vyneyarde: what shall I do? I wyll sende my deare sonne / hym per adventure they wyll reverence / whē
they se hym.

¶ When the fermers sawe hym / they thought
them selves / sayinge this is the heyre / come lett
vs kyll hym / that the enherytaunce maye be ours. And they cast hym out of the vyneyarde / and
kylled hym. Nawe what shall the lorde off the
vyneyarde do vnto them? He wyll come and destroye those fermers / and will lett out his vyneyarde to other. When they herde that / they sayde: God forbid.

¶ Ze behelde thē and sayd: what meaneth thys
then that is writtē: The stone that the bylders
refused / is made the heed corner stone: whosoever stomble at that stone / shalbe brused: but on
whosoever it faul / it wyll alto breake hym. And
the hye prestes and the scrybes / the same howre
went about to laye hondes on hym / but they fea-
red the people. For they perceaved that he had

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ſpoken this ſimilitude agaynſt them.
¶ And they watched him/ and ſent forth ſpies/ whych ſhulde fayne them ſelves perfecte/ to take hym in hys wordes/ and to delyuer hym vnto the power/ and auctorite off the preſydent. And they axed hym ſayinge: Maſter/ we knowe that thou ſayeſt/ and teacheſt ryght/ nether conſiderest thou eny mānes degre/ but teacheſt the waye of god truely. Is it lauffull for vs to geve Ceſar tribute/ or nor? He perceaved their craftynes/ and ſayde vnto them: Why tempt ye me? Shewe me a peny. Whooſe ymage and ſuperſcripcion hath it? They anſwered and ſayd: Ceſars. And he ſayde vnto them: Geve then vnto Ceſar/ that which belondeth vnto Ceſar: And to God/ that whych pertayneth to God. And they coulde nott reprove his ſayinge before the people. And they marvayled at his anſwer/ and helde their peace.
¶ Then came to hym certayne off the Saduces which denye that there is eny reſurreccion. And they axed hym ſayinge: Maſter Moſes wrote vnto vs/ if eny mānes brother dye havinge a wyfe/ And the ſame dye wyth out iſſue: that then hys brother ſhulde take his wyfe/ and rayſe vp ſeede vnto hys brother. There were ſeven bretherne/ and the fyrſt toke a wyfe/ and died with out chyldren. And the ſeconde toke the wyfe/ and he dyed chyldleſſe. And the thyrde toke her/ and in lyke wyſe the reſydue off the ſeven/ And leeft noo chyldren be hynde them/ and dyed. Laſt of all the woma dyed alſo. Nowe at the reſurrecciō whoſe wyfe of the ſhall ſhe be? for vij had her to wyfe

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¶ Jesus answered and sayd vnto thē: The chyldren off this worlde mary wyves / and are maryed / but they which shalbe worthy of that worlde / and of the resurreccion from deeth / nether mary wyves / nether are maryed / nor yet cā dye eny moare. For they are equall vnto the angels: ād are the sonnes of god / ī as moche as they are the chyldren off the resurreccion. And that the deed shall ryse agayne / evē Moses signified besydes the busshe / when he sayde: the lorde god of Abraham / and the god off Isaac / and the god of Jacob. For he is not the god off the deed / but off them whych live. For all live in hym. Certayne off the pharises answered and sayd: Master / thou hast wele sayde. And after that durst they not axe hym eny question at all.

¶ Then sayd he vnto them: howe saye they that Christ ys David's sonne? And David hym silfe sayth in the boke off the psalmes: The lorde sayde vnto my lorde / Sytt on my ryght honde / tyll I make thyne enemys thy fote stole. David then called hym lorde: Howe ys he also hys sonne?

¶ Then in the audience off all the people / he sayde vnto his disciples / beware off the scrybes / whych desyre to goo in longe clothynge: and love gretyng's in the market's / and the hyest seates in the sinagog's / and chefe roumes at feastest / which devoure widdowes houses / and praye longe vnder a coloure: The same shall receave greater dannacion.

¶ The .xxj. Chapter.

Fol. 110.

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As he behelde/ he sawe the rychemen/ howe they cast in their offeringes into the treasury. He sawe also a certayne powre widdowe/ which cast in thydre two mytes. And he sayd: of a trueth I saye vnto you/ this powre widdowe hath putt in moare then they all. For they all have of their superfluyte added vnto the offerynge off God: But she/ of her penury/ hath cast in all the substaunce that she hadde.

¶ As some spake of the tẽple/ howe it was garnesshed with goodly stones/ and iewels/ he sayde. The dayes wyll come/ when off these thynges which ye se/ shall nott be lefte stone apon stone/ that shall nott be throwen doune. And they axed hym/ sayinge: Master when shall these thynges be. And what signes will there be/ when suche thynges shall come to passe.

¶ And he sayd: Take hede/ that ye be not deceaved. For many will come in my name/ saying of thẽselves/ I am he. And the tyme draweth neare. Folowe ye nott them therfore. But when ye heare of warre/ and dissencio: be not afrayd/ for these thynges must fyrst come: butt the ende foloweth not by and by. Then sayd he vnto thẽ: Nacion shall ryse agaynst nacion/ and kyngdõ agaynst kingdom. And greate erthquakes shalbe in all quarters/ and honger/ and pestilence/ ãd fearfull thiges. And greate signes shall there be from heven.

¶ But before all these/ they shall laye their hõdes on you/ and persecute you/ delyverynge you vppe/ to the synagoges/ and into preson/ and bringe you before kynges/ And rulers for my



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names sake. And this shall chaunche you ffor a testimoniall. Lett it sticke therfore faste in youre hertes / nott once to study before / whatt ye shall answere for youre selves: For I will geve you a mouth and wysdom / were a gayuste / all youre adversarys shall not be able to speake nor resist. Ye and ye shalbe betrayed of youre fathers and mothers / and of youre brethrē / and kynsmē / and lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall not one heer of youre heed / des perisse. with youre pacience / possesse youre soules.

¶ And when ye se Jerusalem beseged with an hoste / then understonde / that the desolacion of the same is nye. Then lett them which are in Iewry flye to the mountaynes. And let them which are in the myddes off hit / departe oute. And lett not them that are in other countreis / enter therein. For thyse be the dayes of vengeaūce / to fulfill all that are written. But wo be to them that be with chylde: and to them that geve sucke in those dayes / for there shalbe greate trouble in the londe: and wrathe over all this people. And they shall fal on the edge of the swearde. And they shalbe led captiue into all nacions. And Jerusalē shalbe trodden vnder fote off the gentyls / vntyll the tyme of the gentyls be fulfilled.

¶ And there shalbe signes / in the sunne / and in the mone / and in the starres: and in the erth the people shalbe in soche perplexite / that they shall not tell which waye to turne them selves. The see and the waves shall rore / and menes hertes shall

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fayle them for feare/ and for lokynge after thoo-
se thīg? which shall come on the erth. For the po-
wers of heven shall move. And then shall they
se the sonne of man come in a clowde with pow-
er and greate glory. When these thyng? begyn
to come to passe: then loke vppe / and lifte vppe
youre heddes/ for youre redēcion drawith neye.
¶ And he shewed them a similitude: beholde the
fygge tree/ and all other trers / when they shute
forth their buddes/ ye seād knowe of youre aw-
ne selves that sōmer is then neye at thond. Soo
lyke wyse ye (whēye se these thyng? come to pas-
se) vnderstonde/ that the kyngdō of god is neye.
Verely I saie vnto you: this generaciō shall not
passe/ tyll all be fulfilled. Heven and erth shall
passe: but my wordes shall not passe.

Take hede to youre selves/ lest youre hertes
be overcome/ with surfettynge ād dronkennes/
ād cares of this worlde: ād that/ that daye come
on you vnwares. For as a snare shall hit come ō
all them that sit on the face of the erthe. Watche
therfore continually ād praye/ that ye maye sca-
pe all this that shal come. And that ye maye stō-
de before the sonne of man.

¶ In the daye tyme taught he in the temple/ ād
at nyght/ he went out/ and had abydynge in the
mount olivete. And all the people cam in the
mornynge to hym into the temple/ for to heare
hym.

## ¶ The. xxij. Chapter.

The feaste off swete breed drue nye whych is
calle dester/ and the hye prestes/ and scry-

bes sought howe to kyll Jesus/ but they feared the people. The entred Satã ito Judas/ whose syr name was iscariot (which was of the nombre off the twelve) and he went his waye/ and cõmened with the hye prestes and officers/ how he wolde betraye hym vnto them. And they were glad: and promysed to geve hym money. And he consented/ and sought oportunite to betraye hym vnto them/ when the people were awaye.

¶ Then cam that daye of swete breed/ when off necessite the ester lambe muste be offered. And he sent Peter/ and Jhon seiynge: Go and prepare vs the ester lambe/ that we maye eate. They sayde to hym: Where wilt thou/ that we prepare? And he sayde vnto them. Beholde as ye enter into the cite/ there shall a man mete you bearynge a pitcher off water/ hym folowe into the same houssethat he entreth in/ and ye shall saye vnto the goode man off the houssse/ The master sayeth: Where is the gest chamber/ where I shall eate myne ester lambe wyth my disciples? And he shall shewe you a greate parloure paved. There make redy. They went and founde/ as he had sayde vnto them: and made redy the ester lambe.

¶ And when the houre cam/ he sate doune and the twelve Apostles with hym. And he sayde vnto them: I have inwardly desyred/ to eate this ester lambe with you before that I suffre. For I saye vnto you: hence forthe/ I will not eate of it eny moore/ vntill itt be fulfilled in the kyngdom of God. And he toke the cuppe/ and gave thankes/ and sayde: Receave this/ and devyde itt a-



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mongeyou. For I saye vnto you: I will not dr-
ynke of the frute of the vyne / vntill the kyngdom
of God be come.

¶ And he toke breed / and gave thankes / and
brake itt / and gave it vnto them / sayinge: Thys
is my body which is geven for you / Thys do in
the remembraunce of me. Lykewyse also / wh-
en they had supped / he toke the cuppe sayinge:
This is the cuppe / the newe testamentt / in my
bloud / which shall for you be shedde.

¶ Yet beholde / the honde off hym that betray-
eth me / is with me on the table. And the sonne
of man goeth as hit is appoynted: But wo be to
that man by whom he is betrayed. And they be-
gan to enquyre amonge them selves / which off
them it shulde be / that shulde do that.

¶ And there was a stryfe amonge them / which
of them shulde seme greatest. And he sayde vnto
them: The kynges of the gentyls raigne over the
And they that beare rule over them / are called
gracious lordes. But ye shall not be soo. But
he that is greatest amonge you / shalbe as the
yongest: And he that is chefe / shalbe as mynist-
er. For whether is greater / he that sitteth at me-
ate: or he that serveth? is not he that sitteth at
meate: And I am amonge you / as he that minis-
streth. Ye are which have bidden with me in my
temptacions. And I apoynt vnto you a kyng-
dom / as my father hath apoynted to me. that
ye maye eate / and drynke at my table in my kyn-
gdome / and sit on seates / and iudge the twelve
tribes of israell.

And the lorde sayde: Simon / Simon / behol-

de Satan hath desired you / to sifte you / as it were wheate: Butt I have prayed for the that thy fayth fayle nott. And when thou arte cõverted / strengthe thy brethren. And he sayd vnto hym: Lorde / I am redy to goo with the in to preson / and to deth. And he sayde: I tell the Peter / the cocke shall nott crowe this daye / till thou have thryse denyed that thou knewest me.

And he sayde vnto thẽ: when I sent you with out wallett / ãd scrippe / ãd shoues / lacked yeeny thynge? And they sayd / no thynge. And he sayde to them: But nowe he that hath a wallet let him take itt / and lykewyse his scrippe. And he thatt hath noo swearde / let hym sell his coote and bye won. I saye vnto you that yet / that which is written must be performed in me (Even with the wicked was he nombred) for those thynges which are written of me have an ende. And they sayd: Lorde / behold here are two sweardes. And he sayde vnto them: it is ynough.

¶ And he cam out / and wẽt as he was wonte to mounte olivete. And his disciples folowed hym And when he cam to the place / he sayde to them Praye lest ye fall into temptacion.

And he gate hym silfe from them / about a stones cast / and kneled doune / and prayed / sayinge: Father if thou wilt / withdrawe this cuppe from me. Nevertheless / nott my wyll / Butt thyne be fulfilled. And there apered an angell vnto hym from heven / confortynge hym / And he was in agony / and prayed somwhat longer. And hys sweate was lyke droppes of bloud / tricklynge doune to the grounde. And he rose vppe

Fol: 113.

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from prayer/ and cam to his disciples/ and founde them slepynge for sorowe/ and he sayde vnto them: Why slepe ye? Ryse/ and praye lest ye fall into temptacion.

¶ Whyll he yet spake: beholde/ there cam a company/ and he that was called Judas/ one off the twelve/ went before them/ and preased neye vnto Jesus to kysse hym. Jesus sayd vnto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow/ they sayde vnto hym/ Lorde/ shall we smyte with a swearde? And one off them smote a servaunt off hym which was the chefe preste of all/ and smote off his righte eare. Jesus answered ād sayde: Soffre ye thus farre forthe. And he touched his eare/ and healed hym.

¶ Jesus sayde vnto the hye prestes and rulers off the temple ād the senyours which were come to hym. Be ye come outt/ as vnto a thefe with sweardes and staves? When I was dayly with you in the temple/ ye stretched not forth hondes agaynst me. Butt this is even youre very houre/ and the power off darknes. Then toke they hym/ and ledde hym/ and brought hym to the hye prestes howse. And Peter folowed a farre off.

¶ When they had kyndled a fyre in the myddes off the palys/ and were sett doune to gedder/ Peter also sate doune amonge them. And won off the wenches/ as he sate/ beholde him by the light and sett goode eyesight on hym/ and sayde: This same was also with hym. Then he denyed hym

sayinge: Woman I knowe hym nott. And after a lytell whyle / another sawe hym and sayde: Thou arte also off them. And Peter sayd: Man I am nott. And aboute the space off an houre after another affirmed sayinge: Verely even this felowe was with hym / for he is off galile. Peter sayde: Man I woote nott what thou sayest. And immediatly whill he yett spake / the cocke crewe. And the lorde tourned backe and loked apon Peter. And Peter remembred the wordes off the lorde / howe he sayde vnto hym / before the cocke crowe thou shalt denye me thryse. And Peter went out / and wepte bitterly.

¶ And the men that stode about Jesus / mocked hym / and smoote hym / and blyndfolded hym / and smoote his face. And axed hym sayinge. Arede who it is that smoote the? And many other thynges despytfully sayde they agaynst hym.

¶ And as sone as it was daye / the seniours off the people / and the hy prestes and scrybes / came togedder and ledde hym into their counsell sayinge: Arte thou very Christ? tell vs. And he sayde vnto them: if I shall tell you / ye woll not beleve. And if also I axe you / ye will nott answere me. Nether lett me goo. Here after shall the sonne of man sit on the right honde of the power of God. Then sayde they all: Arte thou the sonne of God? He sayd: Ye saye that I am. The sayde they: What nede we eny further witnes? We oure selves have herde off his awne mouthe.

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## ¶ The.xxiij. Chapter.

And the whole multitude of them arose/ād ledde hym vnto Pilate. And they began to accuse hym sayinge: We have founde this folowe/ pervertynge the people/ and forbiddynge to paye tribute to Cesar: And sayeth that he is Christ a kynge. And Pilate apposed hi sayinge: Arte thou the kynge of the iewes? He answered hi/ and sayde thou sayest. Then sayde Pilate to the hye prestes/ and to the people: I fynde noo faute in this mā. And they were the moore fearce/ sayinge: He mooveth the people teachynge thoro out all iewry/ and began at galile/ even to this place.

errata

¶ When Pilate herde mencion off galile/ heared whether the man were off galile. And as sone as he knewe that he was of Herodes iurisdiccion/ he sent hym to Herode/ which was at that tyme in Jerusalem also. When Herode sawe Jesus/ he was merveliously gladde. For he was desyrous to se hym off a longe season/ because he had beardemany thyngs of hym/ and trousted to have sene some myracle done by hym. Then questenned he with hym of many thyngs: But he answered hym not worde. The hye prestes and scrybes/ stode forthe and accused hym straitly. And herod/ with his men off warre/ despysed hym/ and mocked hym/ And arayed hym in whyte/ and sent hym agayne to Pilate. And the same daye Pilate/ and Herod were made frendes togedder. For before/ they were at variaunce.



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¶ Pilate called to gedder the hye prestes/ ād rulers/ and the people/ and sayde vnto them: Ye have brought this man vnto me/ as wō that peverted the people. And loo I examined hym before you/ and founde noo faute in this man/ off those thingꝭ where of ye accuse hym. No nor yett Herode. For I sent you to hi: and lo noo thynge worthy of deeth is done to hi. I will therfore chasten hym ād lett hym loosse. For off necessite/ he must have lett one loosse vnto them at that feast.

¶ And all the people cryed at once/ saynge: awaye with hi/ and delivre to vs Barrabas. (which for insurrecciō made in the cite/ ād morther/ was cast ito preson) Pilate spake agayne to thē willynge to lett Jesus losse. And they cryed/ sayinge: Crucify hym/ Crucify hym. He sayde vnto them the thyrde tyme: What harme hath he done? I fynde noo cause off deeth in hym. I will therfore chasten hym/ ād lett hym goo losse. And they cryed with loude voyce/ and requyred that he myght be crucifyed. And the cryinge off the hye prestes prevayled.

¶ And Pilate gave sentence that it shulde be as they requyred/ ād lett losse vnto them/ hym that for insurrecciō/ and morther was cast into preson/ whom they desyred: And delyvered Jesus to do with hym what they wolde. And as they ledde hym awaye/ they chaught won Simon of sirene/ cōmynge out of the felde: And on hym layde they the crosse to bear it after Jesus.

There folowed hym a greate company of people/ and of wemen/ which wemen bewayled/ ād lamented hym. Jesus turned backe vnto them/

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and ſayde: Doughters of Jeruſalem/ wepe not for me/ but wepe for youre ſelves/ and for youre children. For marke/ the dayes will come/ when men ſhall ſaye: happy are the baren and the wombes that never bare/ and the pappes which never gave ſucke. Then ſhall they begyn to ſaye to the mountaynes: fall on vs. and to the hilles cover vs. For yf they do this to a grene tree: what ſhalbe done/ to the drye?

There were two evyll doers ledde with hym to be ſlayne. And whē they wer come to the place/ which is called calvary/ there they crucifyed hym/ and the evyll doars/ one on the right honde/ and the other on the lefte honde. Then ſayde Jeſus: Father forgeve them/ for they woot not what they do. And they parted his raymēt/ and caſt lootes. And the people ſtode and beheelde.

And the rulers mocked hym with thē ſaying: He holpe other men/ lett hym helpe hym ſilfe yf he be Chriſt the choſen of God. The ſoudiers alſoo mocked hym/ and camād gave hym veneger and ſayde: yf thou be that kynge off the iewes/ ſave thy ſilfe. His ſuperſcripcion was written over hi/ in greke/ latin/ and ebrue letters: This is the kynge off the iewes.

The one off the maleſactours which hanged/ rayled ō hym/ ſayinge: Yf thou be Chriſt ſave thy ſilfe and vs. The other anſwered and rebuked hym ſayinge: Nether feareſt thou god becauſe thou arte in the ſame damnacion? We are righteouſly punneſhed/ for we receave accordynge to oure dedes: But this man hath done noo thynge amyſſe. And he ſayde vnto Jeſus:



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**Lorde remember me when thou commest into thy kyngdom. And Jesus sayde vnto hym: Verely I saye vnto the/ to daye shalt thou be with me in paradise.**

And it was about the sixt houre. And there cam a darckncs over all the londe/ vntyll the nynth houre/ād the sonne was darckened. And the vayle of the tēple rent even thorow the mydes. And Jesus cryed with a greate voyce and sayd: Father/ into thy hondes I commende my spzete. And when he thus had sayd/ he gave vp the goost. When the Centurion sawe/ what had happened/ he glorified god sayinge: O fa surtie this man was perfecte. And all the people that cam to gedder to that sight/ beholdynge the thīgs which were done: smoote their brestes/ ād returned home. All hys acquayntaūce stode a farre of/ and the wemen/ which folowed hym from galile. beholdynge these thynges.

And beholde there was a mā named Joseph a senatour/ which was a goode man and a iuste he did not consent to their counsell and dede/ which was of Aramathia/ a cite off the iewes. Which same also/ wayted for the kyngdom off god. he wēt vnto Pylate/ and begged the body of Jesus. And toke it doune/ and wrapped it in a lynnen clooth/ and layed it in an heawē toumbe/ wherin was never man before layed. And that daye was the saboth even/ And the saboth drue on. The wemen that folowed after whych cam with hym from galile/ behelde the sepulcre and howe hys body was layed. And returned/ and prepared swete odoures/ and ointments/

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And the saboth daye they rested/ accordynge to the commaundement.

## The.xxiiij.Chapter.

On the morowe after the saboth/ erly in the mornynge/ they cam vnto the toumbe and brought the odours whych they had prepared/ and other wemen wyth them. And they founde the stone rouled awaye from the sepulcre. And went in and founde nott the body off the lorde Jesu. And it happened/ as they were amased ther at: loo two men stode by them/ in shynynge vestures. As they were a fraide/ and bowed doune their faces to theerth: they sayd to them: why seke ye the livynge amonge the deed? He is nott here: but is rysen. Remember howe he spake vnto you/ when he was yett with you in galile/ sayinge: that the sonne off man must be delivered into the hondes off synfull men/ and be crucified/ and the thyrde daye ryse agayne. And they remembred his wordes/ & returned from the sepulcre/ and tolde all these thyngs vnto the eleven/ and to all other. Itt was Mary magdalen and Joanna/ and Mary Jacoby/ And other that were with them/ whych tolde these thyngs vnto the Apostles/ and their wordes semed vnto them sayned thyngs/ nether beleved they them. Then arose Peter and ran vnto the sepulcre/ and stouped in/ And sawe the lynnen cloothes layde by them sylfe. And departed wondrynge in hym sylfe att thatt whych hadd happened.

And beholde/ two of them wett that same da-

ye to a toune/ whych was from Jerusalē about
thre scoore forlōgs/ called Emaus. and they tal-
ked togedder of all thingꝭ which had happened/
And it chaunsed/ as they cōmened togedder/ ād
reasoned/ that Jesus hym silfe drue neare/ and
went with them. But their eyes were holden/
that they coulde nott knowe hym. And he sayde
vnto them: What maner of cōmunicacions are
these that ye have one to another as ye walke/
and are sadde. And the one off them named Cle-
ophas/ answered/ ād sayd vnto hym; Arte thou
only a straunger in Jerusalem/ and haste not
knowen the thingꝭ which have chaunsed therin
in these dayes? To whō he sayd: what thynges?
And they sayd vnto hym: of Jesus of Nazareth
which was a prophet/ myghty in dede/ ād wor-
de/ before God/ ād all the people. And howe the
hye prestes/ ād oure rulers delivered hym to be
condempned to deeth: and have crucified hym.
we trusted that it shulde have bene he that shul-
de have delivered Jsrahell. And as touchynge
all these thyngꝭ/ to daye is even the thyrd daye/
that they were done.

Ye and certayne wemen also of oure compa-
ny made vs astonyed/ wbych came erly vnto the
sepulcre/ and founde nott his boody. And cam
sayinge/ that they had sene visions off angels
which sayde that he was alive. And certayne of
them which were with vs/ wēt their waye to the
sepulcre/ and founde ytt even soo as the wemen
had sayde: but hym they sawe nott.

And he sayde vnto them: O foles/ and slowe
of herte to beleve all that the prophetꝭ have spo-

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kē. Ought not Chriſt to have ſuffered theſe thīges/ and to enter into his glory? And he begā at Moſes/ād at all the prophetſ/ and interpreted vnto them/ in all ſcriptures which were written of him. And they drue neye vnto the toune which they went to. And he made/ as though he wolde have gone further. And conſtrayned hym/ ſayinge: Abyde with vs for it draweth towardſ nyght/ and the daye is farre paſſed. And he went ī to tary with them.

And it cam to paſſe as he ſate att meate wyth them/ he toke breed and bleſſed yt/ and brak̄ eytt and gave it vnto thē. And their eyes were openned. And they k̄newe hym. And he vaniſſhed out of their ſyght/ and they ſayde betwene themſelves: did not oure hertſ burne wyth in vs/ whyll he talked with vs by the waye/ and openned to vs the ſcriptures? And they rooſe vp the ſame houre/ and returned agayne to Jeruſalem/ and they founde the eleven gaddered to gedder/ and them that were wyth them/ ſayinge: The lorde is riſen in dede/ ād hath apered to Simō. and they tolde what was done in the waye/ and howe they k̄newe hym/ by the breakynge off breed.

As they thus ſpake/ Jeſus hym ſilfe ſtode in the myddes of them/ and ſayde vnto them: peace be with you. And they were abaſſhed/ ād afrayde/ ſuppoſinge that they had ſene a ſprete. And he ſayde vnto thē: Why are ye troubled? ād why do thoughtes aryſe ī youre hertes? Beholde my hondes and my fete. For it ys even I my ſylfe. handle me and ſe. For ſpretſ have nott fleſſhe

and bones/ as ye seme have. And when he had thus spoken/ he shewed the his hondes/ and his fete. And whyll they yett bolevednott for ioye/ and wondred/ he sayde vnto them: Have ye here eny meate/ and they gave hym a pece of a brouled fisshe/ ād of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto the: These are the wordes which I spake vnto you/ whyll I was yett with you: that all must be fulfilled which were writte of me in the lawe of Moses/ ād in the prophets/ and in the psalmes. Then opened he their wyttes/ that they myght vnderstond the scriptures/ and sayde vnto them: Thus ys yt written/ and thus it behoved Christ to suffre/ ād to ryse agayne from deeth the thyrde daye. And that repentaunce/ and remission of synnes/ shulde be preached in his name amonge all nacions. And the begynnynge must be at Jerusalem. And ye are witnesses of these thyngs. And beholde/ I wyll sende the promes of my father apon you. Butt tary ye in the cite of Jerusalem/ vntill ye be endewed with power from an hye.

And he ledde them out into Bethany/ and lifte vp hys hondes/ and blest them. And it cā to passe/ as he blessed them/ he departed from the/ ād was caryed vp into heve. And they worshipped hym/ and returned to Jerusalem with greate ioye. And were continually in the temple/ prayesynge/ and laudinge God.

Here endeth the Gospell off Sanct Luke.

Fol: 118.

# The Gospell off Sancte Jhon.

## The fyrst Chapter.

IN the begynnynge was that worde/ād that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngs were made by it/ and with out it/ was made noo thinge/ that made was. In it was lyfe/ And lyfe was the light of mē/ And the light shyneth ī darcknes/ād darcknes cōprehended it not.

There was a mā sent from god/ whose name was Jhon. The same cā as a witnes/ to beare witnes of the light/ that all men thrōugh hīm myght beleve. He was nott that light: but to beare witnes of the light. That was a true light/ which lighteneth all men that come ītō the worlde. He was in the worlde/ād the worlde by hī was made: and the worlde knewe hym not.

He cā ītō his awne/ād his receaved hī not. vnto as meny as receaved hī/ gave he power to be the sōnes of god: ī that they beleved ō his name: which were borne not of blonde nor of the will of the flesshe/ nor yet of the will of men: but of god.

And that worde was made flesshe/ and dwelt amonge vs/ and we sawe the glory off yt/ as the glory off the only begotten sonne off the father/

which worde was full of grace/and verite:

Jhon bare witnes off hym sayinge: Thys is he of whome I spake/he that cōmeth after me/ was before me because he was yer thē I. And of his fulnes have all we receaved/even favour for favour. For the lawe was geven by Moses/ but favour and verite cam by Jesus Christ. No man sawe god at eny tyme. The only begotten sonne/which is in the fathers bosum/hath declared hym.

And this is the recorde off Jhon/When the iewes sent prestes/and levites from Jerusalē/ to axe hym/what arte thou? And he confessed/ and denyed nott/and sayde playnly: I am nott Christ. And they axed hym: what thē? arte thou Helias? And he sayde: I am nott. Arte thou a prophet? And he answered noo. Then sayd they vnto hym: what arte thou? That we maye geve an answer to them that sēt vs? what sayest thou of thy silfe? He sayde: I am the voyce of a cryar in the wildernes/make straycht the waye of the lorde/as sayde the prophet Esayas.

And they which were sent/wer off the pharises. And they axed hym: and sayde vnto hi: why baptisest thou then/yf thou be nott Christ/nor Helias/nether a prophet? Jhon answered thē sayinge: I baptise with water: but one is come amonge you/whom ye knowe nott: he it is that cōmeth after me/whiche was before me/whose shoue latchet/I am nor worthy to vnlose. These thyngs were done in Bethabara beyonde Jordan/where Jhon did baptise.

The nexte daye/Jhon sawe Jesus commyge



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vnto hym/ and sayde: beholde the lambe of god/ whych taketh awaye the synne off the worlde. This is he of whom I sayde: After me cōmeth a man/ which was before me. For he was yer thē I/ and I knew hym nott: butt that he shuld be declared to Israhell/ therfore cam I baptisyng with water.

And Jhon bare recorde/ sayinge: I sawe the sprete descende from hevē/ lyke vnto a dove/ and it abode apon hym/ and I knewe hym not: but he that sent me to baptyse in water/ sayde vnto me: Apon whom thou shalt se the sprete descende/ and tary styll on hym/ the same is he whych baptiseth wyth the holy goost. And I sawe yt/ and have borne recorde/ that thys ys the sonne off God.

The nert daye after Jhon stode agayne/ and two off hys disciples/ and he behelde Jesus as he walked by/ and sayde: beholde the lambe off God. And the two disciples herde hym speake/ and they folowed Jesus. Jesus turned about/ and sawe them folowe/ And sayde vnto them: what seke ye? They sayde vnto hym: Rabi (which is to say be interpretacion/ Master) where dwellest thou? He sayde vnto them: come and se. They cam and sawe where he dwelt: and abode wyth hym that daye. For it was about the tenthe houre.

Won off the two whych herde Jhon speake/ and folowed Jesus/ was Andrew Simon Peters brother. The same founde hys brother Simon fyrst/ and sayde vnto hym: we have founde Messias/ whych ys be interpretacion anno-





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jnted: And he ought hym to Jesus. And Jesus
behelde hym and sayde: Thou arte Simon the
sonne off Jonas/ Thou shalt be called Cephas:
which is by interpretacion a stone.

The daye folowynge Jesus wolde goo into ga-
lile/ and founde Philip/ and sayde vnto hym: fo
lowe me. Philip was of Betsalda the cite of An-
drew and Peter. Philip folde Nathanael/ and
sayde vnto hym: We have foūde hym off whom
Moses wrote in the lawe/ and the prophets: Je-
sus the sonne of Joseph of Nazareth. And Na-
thanaell sayde vnto hym: Can there eny goode
thynge come out off Nazareth? Philip sayde to
hym: Come and se.

Jesus sawe Nathanael commynge to hym/
and sayde of hym: Beholde a right thistahelite/
in whom is no gyle. Nathanael sayd vnto hym:
From whence knewest thou me? Jesus answe-
red and sayde vnto hym: Before that Philip ca-
lled the/ when thou wast vnder the fygge tree/ I
sawe the. Nathanael answered and sayde vnto
hym: Rabi/ thou arte the sonne off God/ Thou
arte the kynge of Jstahel. Jesus answered and
sayd vnto hym: Be cause I sayde vnto the/ I sa-
we the vnder the fygge tree/ thou beleveste. Thou
shalt se greater thyngs then these. And he sayde
vnto hym: Verely/ verely/ I saye vnto you: here
after/ shall ye se heven open/ and the angels off
God ascendynge/ and descendynge over the son-
ne off man.

## The Seconde Chapter.

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And the thyrde daye/ was there a mariage in Cana a citie of Galile. And Jesus mother was there. Jesus was called also and his disciples vnto the mariage. And whē the wyne fayled/ Jesus mother sayde vnto hym: they have no wyne. Jesus sayde vnto her: woman/ what have I to do with the? myne houre is not yett come. His mother sayde vnto the ministers: whatsoever he sayeth vnto you/ do itt. There were stondynge sixe water pottes of stone after the maner of the purifyinge of the Iewes/ contaynynge two or thre fyrkyns a peece.

Jesus sayde vnto them: Fyll the water pottes with water/ and they fylled them vp to the harde brym. And he sayde vnto them: Drawe outt nowe/ and beare vnto the governer of the feaste And they bare itt. When the ruler off the feast had tasted the water that was turned vnto wyne/ nother knewe whence it was (Butt the mynisters which drue the water knew) he called the brydegrome/ and sayde vnto hym: All men att the begynnynge/ sett forth goode wyne/ And when men be dronke/ then thatt which is worsse: Butt thou hast kept backe the goode wyne hether to.

Thys begynnynge off myracles did Jesus in Cana of Galile/ and shewed his glory/ and his disciples beleved on hym. After thatt descended he in to Capernaum/ and hys mother/ and hys brethren/ and his disciples: But continued not longe there.

And the Iewes ester was even at honde/ And Jesus went vp to Jerusalem/ and founde in the



Q

temple those that solde oxen and shepe / and doves / and chaungers of money syttynge. And he made a scourge off smale cordes / and drave thē all out off the temple / bothe shepe and oxen / ād powred doune the changers money / and overthrue their tables. And sayde vnto them that solde doves: Have these thyngs hence / and make nott my fathers housse / an housse off marchandyse. Hys disciples remembred / howe that yt was written / The zele of thyne housse / hath evē eaten me.

Then answered the iewes and sayde vnto hī: what tokē shewest thou vnto vs / seynge that thou dost these thyngs? Jesus answered / and said vnto them: destroye this temple / and in thre dayes I will rayse it vppe agayne. Then sayde the iewes: In xlvj. yeares this temple was bilt and wylt thou rayse it vppe in thre dayes? Butt he spake of the temple off hys boddy. As sone therfore as he was rysē from deeth agayne / his disciples remembred that he thus sayde vnto thē / And they beleved the scripture / and the wordes whych Jesus had sayde.

Whē he was at Jerusalem / at ester in the feaste / many beleved on his name: whē they sawe the signes which he did: but Jesus put nott hym silfe in their hondes / because he knewe all men / and neded nott / that eny man shulde testisy off man. For he knewe what was in man.

## The. iij. Chapter

There was a man off the pharises named Nicodemus a ruler amonge the iewes. He

Fol. 121.

cam to Jesus be nyght / and sayde vnto hi: Master / we knowe that thou arte / a teacher why che arte come from god. For no man coulde do suche miracles as thou doest / except God were wyth hym: Jesus answered / and sayde vnto hym: Verely verely I saye vnto the: except that a man be bozen a newe / he cannot se the kingdō of god. Nicodemus sayde vnto hym: howe can a man be bozen / when he is olde? can he enter into hys moders body and be bozen agayne? Jesus answered: verely / verely I saye vnto the: except that a man be bozē of water / and of the sprete / he cannot enter into the kyngdom of god. That whych is bozen of the flesshe / is flesshe. And that which is bozen of the sprete / is sprete. Marvayle nott that I sayd to the / ye must be bozen a newe. The wynde bloweth where he listeth / and thou hearest hys sounde: butt thou canst nott tell whence he commeth and whether he goeth. So is every man that is bozen of the sprete.

Nicodemus answered and sayde vnto hi: howe can these thyngs be? Jesus answered and sayde vnto hym: Arte thou a master in Israhell / and knowest nott these thyngs? Verely verely / I saye vnto the / we speake that we knowe / and testify that we have sene: And ye receave not oure witnes. Yff I have tolde you erthely thyngs and ye have not beleved: howe shulde ye beleve if I shall tell you of hevenly thyngs?

And noo man hath ascended vppe to heven / butt he that cam doune from heven / that ys to saye the sonne of man / which is in heven.

And as Moses liste vppe the serpent in wyl-

dernes/ even soo must the sonne off man be lifte vppe/ that noo man which beleveth in hym perisshe: but have eternall lyfe.

God soo loved the worlde/ that he gave his ōly sonne for the entent/ that none that beleve in hym shulde perisshe: Butt shulde have everlastynge lyfe. For God sent not his sonne into the worlde/ to condempne the worlde: But that the worlde through hī/ mynght be saved. He that beleveth on hym shall not be condempned. But he that beleveth nott/ is condempned all redy/ be cause he beleveth nott in the name off the only sonne off God. And this is the condempnacion: Light is come into the worlde/ and the men have loved darcknes more then light/ be cause their dedes were evyll. For every man that evyll doeth/ hateth the light: nether commeth to light/ lest his dedes shulde be reproved. Butt he that doth the trueth/ cōmeth to the light/ that his dedes myght be knowē/ howe that they are wroght in God.

After that cā Jesus and his disciples into the iewes londe/ ād there abode with them and baptised/ and Jhon also baptised in Enon besydes Salim/ be cause there was moche water there/ and they cam/ ād were baptised. For Jhon was not yet cast into preson.

There arose a question bitwene Jhons disciples and the iewes a bout purifiynge. And they cam vnto Jhon/ and sayde vnto hym: Master/ beholde he that was with the beyonde iordā/ to whom thou bareste witnes/ baptyseth/ ād all mē come to hym. Jhon answered/ and sayde: A mā

Fol. 122.

cā receave nothynge at all except it be gevē hym from heven. Ye youre selves are witnesses / howe that I sayde: I am nott Christ: butt am sent before hym. He that hath the bryde is the brydegrome: But the frende off the brydegrome which stondeth by and heareth hym / reioyseth greately of the brydgromes voyce. Therfore this my ioye is fulfilled. He must increace: ād I must decreace.

He that commeth from an hye is above all: he that is off the erth is of the erth / ād speaketh off the erth. He that commeth from heven / is above all: And testifyeth that he hath sene / and herde: ād his testimony noo mā receaveth. Who soever receaveth his witnes / the same hath sealed that God is true. For he whom God hath sent speaketh the wordes off God. For God geveth nott the sprete by measure. The father loveth the sonne / and hath geven all thynges into his honde. He that beleveth on the sonne / hath everlastynge lyfe. And he that beloveth nott the sonne / shall nott se lyfe: but the wrathe of God bydeth on hym.

## The. iiij. Chapter.

As sone as the lorde had knowledge howe that it was come to the eares off the pharises / that Jesus made and baptised moo disciples then Jhon (thought that Jesus hym silfe baptised not: butt his disciples) he lefte iewry / and departed agayne into galile. And it was soo that he must nedes goo thorowe Samaria. Thē cam he to a cite of Samaria called Sichar



Q

hefydes the possessiō that Jacob gave to his sō-
ne Joseph/ and there was Jacobs well. Jesus
then wered in his iorney/ sate thus on the well.

It was about the sixte houre: There cam a
woman of Samaria to drawe water. Jesus sa-
yde vnto her: Geve me drynke (for his disciples
wer gone awaye vnto the toune to beye meate)
The woman off Samaria sayde vnto hym: ho-
we is itt/ thatt thou beinge a iewe arest drynke
of me/ which am a Samaritane? (for the iewes
medle not with the Samaritans) Jesus an-
swered and sayde vnto her: if thou knewest the gyf-
te of God/ and who it is/ that sayeth to the geve
me drynke: thou woldest have axed of hym/ and
he wolde have geven the water af lyfe. The wo-
man sayde vnto hym: Syr thou hast noo thynge
to drawe it withall/ and the well is depe: from
whene then hast thou that water off lyfe? Arte
thou gretter then oure father Jacob/ which ga-
ve vs this well/ and he hym silfe dranke there of
and his chyldren and his cattell?

Jesus answered and sayde vnto her: who soe-
ver drynketh of this water/ shall thurst agayne.
But who soever shall drynke of the water hat I
shall geve hym/ shall never be moare a thyrst:
But the water that I shall geve hym/ shal be in
hym a well of water springynge vp in to everla-
stynge lyfe. The woman sayde vnto hym: Syr
geve me of that water/ that I thyrst not/ nether
come hedder to drawe. Jesus sayde vnto her:
Go and call thy husband/ ād come hydder. The
woman answered and sayde vnto hym: I have
no husband. Jesus sayde to her: Thou hast well

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ſayd / I have no husbande. For thou haste had fyve husbandes / and he whom thou nowe hast / is not thy housband. That ſaydest thou truely.

The woman ſayde vnto hym: Syr I perceave that thou artea prophet. Oure fathers worſhipped in this mountayne: and ye ſaye thatt in Jeruſalem is the place where men ought to praye. Jeſus ſayde vnto her: woman truſt me / The houre cometh / when ye ſhall nether in this mountayne / nor yet att Jeruſalem / worſhippe the father. ye worſhippe ye wot neare what we knowe what we worſhippe. For ſalvacion commeth of the iewes. But the houre cōmeth / and nowe is / when the true worſhippers ſhall waſhippe the father in ſprete / and in verite. For verily ſuche the father requyreth to worſhippe hym. God is a ſprete / and they that worſhippe hym / muſt honoure hym / in ſprete and verite.

The woman ſayde vnto hym: I wot well Meſſias ſhall come / which is called Chriſt. When he is once come / he will tell vs all thyngs. Jeſus ſayde vnto her: I thatt ſpeake vnto the / am he. And even at that poynte / cam his diſciples / and marvelled that he talked with the woman. Yet no man ſayde vnto hym: what meaneſt thou / or why talkeſt thou with her? The woman lefte her water pott behynde her / and went her waye into the cite / and ſayde to the men there: Come ſe a man whiche tolde me all thynges thatte ever I dyd. Is not he Chriſt? Then they went out off the cite / and cam vnto hym.

In the meane whyle his diſciples prayed hym ſaynge: Maiſter eate. He ſayde vnto them: I ha-



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ye meate to eate/ that ye knowe nott off. Then sayd the disciples betwene them selves: hath eny man brought hym meate? Jesus sayd vnto the: My meate ys to fulfill the will off hym that sent me/ And to fynnysshe hys worcke. Saye not ye: There are yett foure monethes/ and then cometh harvest? Beholde I saye vnto you/ lyfte vppe youre eyes/ and loke on the regions: For they are whyte allredy vnto harvest. And he that repeth receaveth rewarde/ and gadereth frute vnto lyfe eternall: That both ehe that soweth/ myght reioyce also/ and he that repeth. And herein ys the sayinge true/ that won soweth/ And another repeth. I sent you to repe that wheron ye bestowed no laboure. Other men laboured/ And ye are entred into their Labours.

Many off the Samaritans off the cite beleved on hym/ For the womans sayinge/ whych testifyed: He tolde me all thyngs that ever I did. Then when the Samaritans were come vnto hym/ They besought hym/ that he wolde tary wyth them. And he abode there two dayes. And many mo beleved because off hys awne wordes. And sayde vnto the woman: Nowe we beleve nott because off thy sayinge. For we have herde hym oure selves/ and knowe that thys ys even in dede Christ the savioure off the worlde.

After two dayes/ he departed thence/ and went awaye into galile. And Jesus silfe hym testifyed/ that a prophet hath none honoure in hys awne countre. Then as sone as he was come to



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Galile/the Galileās receaved hym which had ſene all thyngſ/that he dyd at Jeruſalem on the feaſt. For they wēt alſo vnto the feaſt daye. And Jeſus cam agayne into Cana of Galile/where he tourned water into wyne.

And there was a certayne rueler/whoſe ſonne was ſycke at Capernaum. As ſone as he herde that Jeſus was come out of Iewry into Galile he went vnto hym/and beſought hym/that he wolde deſcende/ād heale his ſonne: For he was even redy to deye. Then ſayde Jeſus vnto hym: Excepte ye ſe ſignes and wōders/ye beleve not. The rueler ſayde vnto hym: Syr come awaye or ever that my chyld deye. Jeſus ſayde vnto hī goo thy waye/thy ſonne liveth. And the man beleved the wordes that Jeſus had ſpoken vnto hym/and went his waye. And anon as he went on his waye/his ſervauntſ mett hym/and tolde hym/ſayinge: Thy ſonne liveth/Thē enquyred he of them the houre when he began to amende. And they ſayde vnto hym: Yeſter daye the ſeventhe houre/the fever lefte hym. And the father knew that it was the ſame houre when Jeſus ſayde vnto hym: Thy ſonne liveth. And he beleved/and all his houſhold. Thys ys agayne the ſeconde myracle/that Jeſus did/after he cā out of Iewry into Galile.

## The. v. Chapter.

After that there was a feaſt off the Iewes/and Jeſus went vppe to Jeruſalem. There is at Jeruſalē/by the ſlaughter houſſe a pole called in the hebrue tonge/bethesda/havynge fi-



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ye porches / in them laye a greate multitude off ſicke folke / off blynde / halt / and wyddered / wayting for the movynge off the wather. For an angell went doune at a certayne ceaſon into the pole an ſtered the water. whoſoever then fyrſt after the ſterynge off the water ſtepped doune / was made whoale of wathſoever diſeaſe he had. And a certayne mā was there / which had bene diſeaſed. xxxviij. yeares. When Jeſus ſawe hym lye / ād knewe that he nowe longe tyme had bene diſeaſed / he ſayde vnto hym. Wilt thou be whoale? The ſyke anſwered hym: Syr I have no mā when the water is moved / to put me into the pole. Butt in the meane tyme / whill I am about to come / another ſtoppeth doune before me.

Jeſus ſayde vnto hym: ryſe / take vp thy beed / and walke. And immediatlythat mā was whole / and toke vp his beed / and went. And the ſame daye was the ſabothdaye. The Iewes therfore ſayd vnto hym that was made whole: It is the ſabothdaye / it is nott lawfull for the to cary thy beed. He anſwered them: he that made me whole / ſayde vnto me: Take vp thy beed / and gett the hence. Then axed they hym: what man is that which ſayd vnto the / take vp thy beed ād walke. And he that was healed wiſt not who yt was. For Jeſus gatt hym ſilfe awaye / be cauſe that there was preace of people in the place.

After that / Jeſus founde hym in the temple / and ſayd vnto hym: Beholde thou arte made whole / ſe thou ſynne no moore / leſt a worſſe thinge happen vnto the. The man departed / and

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tolde the iewes that yt was Jesus / the whyche had made hym whole. And therfore the iewes did persecute Jesus / and sought the meanes to slee hym / because he had done these thynges on the saboth daye. Jesus answered them: My father worketh hidderto / and I worke. Therfore the iewes sought the more to kill hym / not only because he had broken the saboth: but sayde also that god was his father / and made hym silfe equall with god.

Then answered Jesus and sayde vnto them: verely / verely / I saye vnto you: the sonne can do noo thynge of hym silfe: but that he seyth the father do. For whatsoever he doeth / that doeth the sonne also. For the father loveth the sonne / and sheweth hym all thynges / whatsoever he hī silfe doeth. And he will shewe hym gretter thynges then these / because ye shulde marvayle. For lykwyse as the father rayseth vppe the deed / ād quyckeneth them / even soo the sonne quyckeneth whom he woll. Nether iudgeth the father eny man: but hath committed all iudgment vnto the sonne / because that all men shulde honoure the sonne / even as they honoure the father. He that honoureth nott the sonne / the same honoureth not the father which hath sent hym. Verely verely I saye vnto you: He that heareth my wordes / And beleveth on hym that sent me / hathe everlastyngelyfe / ād shall not come in to damnacion: but is escaped from deth vnto lyfe.

Verely / verely I saye vnto you: the tyme shall come / and nowe ys / when the deed shall heare the voyce off the sonne of god. And they that he-

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are/ shall lyve. For as the father hath lyfe in hym
silfe: soo lyke wyse hath he geven to the sonne to
have lyfe in hym silfe. And hath geven hym po-
wer also to iudge in that he is the soune off mā.
Marvayle nott at this/ that the houre shall co-
me/ in the whych all that are in the graves/ sh-
all heare his voice/ and shall come forthe/ they
that have done goode vnto the resurreccion off
life. And they that have done evyll/ vnto the re-
surreccion of dampnacion.

I can of myne awne silfe do noothynge at all.
as I heare I iudge/ and my iudgment ys iust/
be cause I seke nott myne awne wyll: Butt the
will off the father which hath sent me. Yf I be-
are witnes off my silfe/ my witnes ys nott true.
There ys another that beareth witnes off me.
And I am sure that the witnes whyche he bear-
eth of me is true.

Ye sent vnto Jhon/ and he bare witnes vnto
the trueth: but I receave no recorde of man. Ne-
verthelesse/ these thyngs I saye/ that ye myght
be safe. He was a brutynge and a shynynge
light/ and ye wolde for a season have reioysed in
his light. But I have gretter witnes/ then the
witnes off Jhon. For the workes whych my fa-
ther hath geven me to fynysshe: The same wor-
kes wh̄ych I do/ beare witnes off me/ thatt my
father sent me/ And my father hym silfe/ which
hath sent me/ beareth witnes off me. Ye have
nott herde hys voice att eny tyme/ Nor yett ha-
ve sene hys shape. And his wordes have ye nott
abydynge in you: For ye believe not hym whom
he hath sent.

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Searche the ſcriptures/ for in them/ ye thynke ye have eternall lyfe: And they are they whych teſtify off me. And yett will ye nott come to me that ye myght have lyfe. I receve nott prayſe off men: Butt I knowe you/ that ye have nott the love off God in you. I am come in my fathers name/ and ye receave me not. Yff another ſhall come in hys awne name/ hym wyll ye receave. howe can ye beleve/ whych receave prayſe won of another/ and ſeke not the prayſe which cometh of god only?

Suppoſe nott/ that I wyll accuſe you to my father/ There is won that accuſeth you/ verely Moſes in whom ye truſte. For had ye beleved Moſes/ ye wolde have beleved me: For he wrote of me. But when ye beleve not hys writtynge: howe ſhall ye beleve my wordes.

## The.vj.Chapter.

After that wēt Jeſus his waye over the ſee of galile nye to a cite called Tiberias. And a greate multitude folowed hym/ becauſe they hadde ſene the myracles that he did ō them which were diſeaſed. Jeſus went vp into a mountayne/ and there he ſate with his diſciples( And eſter a feaſt of the iewes/ was nye ) Thē Jeſus lifte vppe hys eyes/ and ſawe a greate company come vnto hym/ and ſayde vnto Phillip: whence ſhall we bye breed that theſe might eate: This he ſayde to prove hym. For he hym ſylfe knewe what he wolde do.

Phillip anſwered him/ two hōdred peny worthe of breed are not ſufficient for thē/ that every



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man have a litell. Then sayde vnto hym/ won
of hys disciples (Andrew Simon Peters bro-
ther) There ys a ladde here/ whych hath fyve
barly loves/ and two fisshes: butt what yd that
amonge so many? Jesus sayde: Make the peo-
ple to sit doune. (There was moche grasse in the
place) And the men sate doune/ in nombre/ a-
bout five thousande. Jesus toke the breed/ and
gave thankes/ and gave to his disciples/ and his
disciples/ to them that were sett doune. And lik-
wyse of the fysshes/ as moche as they wolde.

When they had eten ynought/ he sayde vnto
his disciples: gadder vppe the broke meate that
remayneth: that nothinge be loost. They gadde-
red it togedder/ and filled twelve baskets with
the broken meate/ of the five barly loves/ which
broken meate remayned vnto them that had ea-
ten. Then those men/ when they had sene te my-
racle that Jesus did/ sayde: This is offa trueth
the same prophet which shall come it to the woul-
de. Jesus knew wele ynough/ that they wolde
come/ and take hym vppe/ to make hym kynge:
and therfore departed he agayne/ into a moun-
tayne/ hym silfe alone.

When even was come his disciples went vn-
to the see/ and entred into a shyppe. And went
over the see vnto capernaum. And anon it was
darcke/ and Jesus was not come to them. And
the see arose with a greate wynde. whē they had
rowē aboute a xxv. or a xxx. furlongs/ they sawe
Jesus walke on the see/ and to drawe nye vnto
the shyppe/ and they were afrayed. He sayd vn-
to them: It tis I/ be nott afrayde. Then wolde

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they have receaved hym into the shippe/and the shippe was by and by at the londe whyther they went.

The daye folowynge/the people which stode on the other syde of the see/sawe that there was none other shyppe there save that won wherin his disciples were entred/and that Jesus went nott in with them into the shippe: butt that hys disciples were gone awaye alone( There cam other shippes from Tiberias nye vnto the place/where they ate breed/whē the lorde had blessed) Then when the people sawe that Jesus was not there nether hys disciples/They also toke shippynge and cam to Capharnaū sekinge for Jesus.

And when they had founde hym on the other syde of the see/they sayd vnto hym: Master whē camest thou hidder? Jesus answered them and sayde: verely verely I save vnto you: ye seke me/nott because ye sawe the myracles: but because ye ate of the breed/and were filled. Laboure not for the meate which perissheth/but for the meate that endureth vnto everlastynge lyfe/whiche meate the sonne of mā shall geve vnto you. For hym hath god the father sealed.

Then sayde they vnto hym: what shall we do that we myght worke the workes of god? Jesus answered and sayd vnto them: This is the worke of god/that ye beleve on him/whom he hath sent. They sayde vnto hym: what signe shewest thou then? that we maye se and beleve the. What doest thou worke? oure fathers did eate manna in the desert/as yt ys written: He gave them breed from heven to eate. Jesus sayde vnto thē

A

R

verely verely I save vnto you: Moses gave you not breed from heven: but my father geveth you the true breed from heven. For he is the breed of God / which commeth doune from heven / and geveth lyfe vnto the worlde.

Then sayde they vnto hym: Master ever moore geve vs this breed. And Jesus sayde vnto them: I am that breed of lyfe. He that commeth to me / shall not honger: and he that beleveth on me shall never thurst. Butt I save vnto you: that ye have sene me / and yett beleveye not. All that my father geveth me / commeth to me: and hym that cōmeth to me / cast I not out at the dores. For I cam doune from heven: nott to do myne awne will: butt his will which hathe sent me. And this is my fathers will which hath sent me / that of all which he hath geven me / I shulde loose noo thynge: but shulde rayse it vp agayne at the last daye. And this is the wyll off hym that sent me / That every man whych seith the sonne / And beleveth ō hym / have ever lastynge lyfe. And I wyll rayse hym vp att the last daye.

The iewes murmured att itt / because he sayde: I am thatt breed which is come doune from heven. And they sayde: Is nott this Jesus the sonne of Joseph / whose father / and mother we knowe? Howe ys yt then that he sayeth / I cam doune from heven? Jesus answered and sayde vnto them: Murmur not betwene youre selves. No man can come to me except my father which hath sent me / drawe hym. And y will rayse hym vp at the last daye. Yit is written in the prophetes: And they shall all be taught of God. Every

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man which hath herde/ and learned of the father/ commeth vnto me/ not that eny man hath sene the father/ save he which is off God. The same hath sene the father.

Verely verely I saye vnto you/ he that beleveth on me hate verlastynge lyfe. I am that breed of lyfe. Youre fathers did eate manna in the wildernes/ and are deed. This is that breed which commeth from heven/ that he wich off it eateth/ shulde also not deye. I am that livynge breed which cam doune from heven. Yf eny man eate of this breed/ he shall live for ever. And the breed that I will geve/ is my flesshe/ which I will geve for the lyfe of the worlde.

The Iewes strove amonge them selves sayinge: Howe can this felowe geve vs his flesshe to eate? Jesus sayde vnto them: Verely/ verely I saye vnto you/ except ye eate the flesshe off the sonne of man/ and drynke his bloude/ ye shall not have lyfe in you. Whosoever eateth my flesshe/ and drynketh my bloudde/ the same hath eternall lyfe: And I will rayse hym vp at the last daye. For my flesshe is meate in dede: and my bloudde is drynke in dede. He that eateth my flesshe and drynketh my bloudde/ dwelleth in me and I in hym. As my lyvynge father hath sent me/ even soo lyve I by my father: and he that eateth me/ shall live by me. This is the breed which cam from heven: Nott as youre fathers have eaten manna and are deed. He that eateth of this breed shall live ever.

These thigs sayd he in the sinagoge as he ta-

ught in capernaum. Many of his disciples/ when they had herde this/ sayd: This is an herde sayinge. Who can abyde the hearynge of it? Jesus knew in hym silfe/ that his disciples murmured at hit/ and sayde vnto them: Doth this offende you? what and if ye shall se the sonne off man ascende vp where he was before? It is the spirete that quyckeneth/ the flesshe profiteth nothynge. The wordes that I speake vnto you are spirete and lyfe. But there are some off you that beleve not. For Jesus knewe from the begynnynge/ which they were that beleved not. And who shulde betraye hym. And he sayde: Therfore sayd I vnto you: that no man can come vnto me/ except it were geven vnto hym of my father.

From that tyme many of his disciples went awaye from him/ and companyed no moore with hym. Then sayde Jesus to the twelve: will ye also goo awaye? Simon Peter answered hym: Master to whom shall we goo? Thou hastte the wordes off eternall lyfe/ And we have beleved/ and knowen/ that thou arte Christ the soone off the lyvynge God. Jesus answered them: Have not I chosen you twelve? And yett one off you is the devyll? He spake it off Judas iscariot the sonne of Simon. For he itt was that shulde betraye hym/ and was one of the twelve.

## The vij. Chapter.

After that Jesus went about in Galile/ and wolde not goo about in iewry/ for the iewes sought to kyll hym. The iewes tabernacle feast was at honde. His brethre therfore sayde

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vnto hym: Gett thy ſilfe hence and goe into Iewry that thy diſciples maye ſe thy workes that thou doeſt. There is no man that doeth eny thynge ſecretly and he hym ſilfe ſeketh to be knowe. Yf thou do ſuche thynges / ſhewe thy ſilfe vnto the worlde. For as yet his brethren believed not in hym.

Then Jeſus ſayd vnto them: My tyme is not yett come / youre tyme is all waye redy. The worlde can not hate you. Me it hateth: Because I teſtyfy off hitt / that the workes off it are evyll. Goo ye vppe vnto this feaſt / I will nott goo vppe yett vnto this feaſte / For my tyme is nott yett full come. Theſe wordes he ſayde vnto them / and aboode ſtill in Galile. As ſone as his brethren were goone vppe / then went he alſo vppe vnto the feaſt / nott openly: but as it were prevely. Then ſought hym the Iewes at the feaſt / and ſayde: Where is he? And moche murmurynge was there of hym amonge the people. Some ſayde He is goode. Nother ſayde naye / but he deceavetth the people. No man ſpake openly of hym / for feare of the Iewes.

In the myddes of the feaſt / Jeſus went vppe into the temple / and thaught. And the Iewes marveylled / ſaynge: Howe knoweth he the ſcriptures? ſeynge that he never learned. Jeſus anſweered them / and ſayde: My doctrine is nott myne: but hys that ſent me. Yff eny man wyll do hys will / he ſhall knowe of the doctrine / whether it be of god: or whether I ſpake of my ſilfe. He that ſpeaketh of hi ſilfe ſeketh his awne prayſe. But who ſoever ſeketh his prayſe that ſent hi / heys true / and no vnrighteouſnes is in hym.

Did not Moses gebe you a lawe? And yet none off you kepeth the lawe? Why goo ye a boute to kill me? The people answered ād sayde: Thou hast the devyll. Who goeth aboute to kill the? Jesus answered / and sayde vnto them / I have done won worke / and ye all marvayle. Moses therfore gave vnto you circūcision / not because it is of Moses / but of the fathers. And yet ye on the saboth daye circumcise a man. If a man on the saboth daye receave circūcision with out breakynge of the lawe off Moses: Disdayne ye at me / be cause I made a man every whit whoale on the saboth daye? Judge not after the vtter apperaunce: but iudge right tewes iudgement.

Then sayd sum of thē of Jerusalem: Is nott this he whom they went aboute to kill? beholde he speaketh boldly / ād they saye nothynge to hī. Do not oure rulers knowe in dede / that this is very Christ? Butt we knowe this man whence he is / but whē Christ cōmeth / no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe / and whence I am ye knowe: and I am nott come off my silfe. Butt he that sent me is true / whom ye knowe nott. I knowe hym: For I am off hym / and he hath sent me. Then sought the Iewes to take hym: butt no mā layde hondes on hym / be cause his tyme was nott yett come. Many off the people beleved on hym / and sayde: When Christ cōmeth: Will he do moo myracles then this man hathe done?

The pharises herde that the people murmu-

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red ſuche thyngſ about hym: and the phariſes and ſcribes ſent miniſters forthe to take hym. Then ſayde Jeſus vnto them: Yett am I a lytell whyle with you/ and then goo I vnto hym that ſent me. Ye ſhall ſeke me/ and ſhall nott fynde me: And where I am/ thither can ye nott come. Then ſayde the iewes bitwene them ſelves: Whither will he goo? that we ſhall nott fynde hym. Will he goo amonge the gentyls/ which are ſcattered all a broade/ and teache the gentyls? What maner off ſayingeys thys that he ſayde: ye ſhall ſeke me/ and ſhall nott fynde me: And where I/ am thither can ye nott come?

In the laſt daye/ that grett daye off the feaſte: Jeſus ſtode and cryed ſayinge: Yf eny man thyrſt/ lett hym come vnto me and drynke. Whoſoever beleveth on me/ as ſayeth the ſcripture/ out off his belly ſhall flowe ryvers off water off lyfe. This ſpake he off the ſprete/ which they that beleved on hym ſhulde receave. For the holy goſt was not yet there/ becauſe that Jeſus was nott yett glorified. Many off the people/ when they herde this ſayinge ſayd: This is/ no doute/ a prophet. Wother ſayde: this is Chriſt. Some ſayde: ſhall Chriſt come out off galile? Sayeth nott the ſcripture that Chriſt ſhall come off the ſeed off David: and out of the toune off Bethleem where David was? So was there diſſencio amonge the people for hys ſake. And ſome off them wolde have taken hym: butt noo man layed hondes on hym.

Then cam the miniſters to the hye prieſtes/ ād

pharises. And they sayde vnto them: why have ye not brought hym? The seruauntes answered: never man spake as thys man speaketh. Then answered them the pharises: Are ye also deceaved? Doth eny of the rulers/ or off the pharises believe on hym? but the commen people which knowe nott the lawe are accursed. Nicodemus sayde vnto them (he that came to Jesus by nyght which was one off them) Doth oure lawe iudge eny man/ before it be herde/ and knowen/ what he hath done? They answered/ and sayde vnto hym: Arte thou also off Galile? Searche and loke/ for out of Galile aryseth noo prophet. And every man went vnto his awne housse.

## The. viij. Chapter.

JEsus went vnto the mounte Olivete/ and erly in the morninge cam agayne into the temple/ and all the people cam vnto hym/ And he sate doune/ and taught them. The scribes and pharises brought vnto hym a woman taken in advoutry/ and sett her in the middes and sayde vnto hym: Master thys woman was taken in advoutry/ even as the dede was a doyng. Moses in the lawe commaunded vs that suche shulde be stoned: What sayst thou therfore? And thys they sayde to tempt hym: that they myght have/ wher off to accuse hym. Jesus stouped doune/ and wyth hys fynger wrote on the grounde. And whill they continued axynge hym/ he lifte hym sylfe vppe/ And sayde vnto them: lett hym that ys a monge you wyth out synne/ cast the fyrst stone at her. And agayne he stouped

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doune and wrote on the grounde. As sone as they herde that/ they went out won by won the eldest fyrst. And Jesus was leftea lone/ and the woman stondynge in the myddes. When Jesus had lifte vppe hym sylfe agayne/ and sawe noo man butt the woman: He sayde vnto her: Woman/ where are those thyne accusars? Hath no man condempned the? She sayde: Syr no man. Jesus sayde: Nether do I condempne the. Goo hence and synne no moare.

Then spake Jesus agayne vnto them/ sayīge: I am the light off the worlde: He that foloweth me shall nott walke in darcknes: butt shall have the light of lyfe. The pharises sayde vnto hym: thou bearest reccorde of thy sylfe: thy recorde ys not true. Jesus answered and sayde vnto them: And yf I beare recorde off my sylfe/ my recorde is true for I knowe whence I cam/ and whither I goo. Ye cannot tell whence I come/ ād whither I goo. Ye iudge after the flesshe. I iudge no man/ ād yff I iudge/ then ys my iudgment true. For I am not a lone: butt I and my father that sent me. Itt ys also written in youre lawe/ that the testimony of twomēys true. I am won that beare witnes off my sylfe/ and my father that sent me beareth witnes off me. Then sayde they vnto hym: Where is thy father? Jesus answered: ye nether knowe me/ nor yet my father. Yff ye had knowen me/ ye shulde have knowen my father alsoo. These wordes spake Jesus in the tresury/ as he taught in the temple. And no man layde honhes on hym/ For hys tyme was nott yett come.



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Then sayde Jesus agayne vnto them: I goo my waye/ and ye shall seke me/ and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll hi sylfe/ because he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are frō beneth/ I am from above. Ye are of this worlde/ I am nott off thys worlde. I sayde therfore vnto you/ that ye shall deye in youre synnes. For except ye beleve that I am he/ ye shall deye in youre synnes.

Then sayde they vnto hym/ who arte thou? And Jesus sayde vnto them: Even the very same thynge that I saye vnto you. I have many thynges to saye/ and to iudge of you. But he that sent me is true. And I speake in the worlde/ those thyngs which I have herde of hym. They vnderstode not that he spake of his father.

Then sayde Jesus vnto them: When ye have lift vppe an hye the sonne off man then shall ye knowe that I am he/ and that I do nothynge off my silfe/ Butt as my father hath taught me/ even soo I speake. And he that sent me is with me. My father hath nott lefte me alone/ For I do alwayes those thyngs that please hi. As he spake these wordes/ many beleved on hym.

Then sayde Jesus to those iewes which beleved on hym: If ye continue in my sayinge/ then are ye my very disciples: and ye shall knowe the trueth: And the trueth shall make you free They answered hym: We are Abrahams seede/ and were never bonde to eny man: why sayest thou

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then: ye ſhalbe made fre.

Jeſus anſwered them: verely verely I ſaye vnto you/ that whoſoever commytteth ſynne/ is the ſervaunt of ſynne. And the ſervaũt abydeth nott in the houſſe forever: Butt the ſonne abydeth ever. Yf the ſonne therfore ſhall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams ſeed: butt ye ſeke meanes to kyll me be cauſe my ſayings have noo place in you. I ſpeake that I have ſene wyth my father: And ye do that whych ye have ſene wyth youre father.

They anſwered and ſayde vnto hym: Abraham is oure father. Jeſus ſayde vnto them. Yf ye were Abrahams children/ ye wolde do the dedes of Abraham. But nowe ye goo about to kill me/ a man that have tolde you the truthe/ which I have herde off my father. This did not Abraham. Ye do the dedes of youre father. Then ſayde they vnto hym: we were nott borne of fornicacion. We have won father that is god. Jeſus ſayde vnto them: yf god were youre father/ then wolde ye have loved me. For I procede forthe and come from god. Nether cam I of my ſylfe/ butt he ſent me. Why do ye nott knowe my ſpeache? Be cauſe ye cannot abyde the hearynge off my wordes.

Ye are of youre father the devyll/ ād the luſtſ off youre father/ ye will folowe: He was a murtherer from the begynnynge/ And aboode nott in the trueth/ be cauſe there ys noo trueth in hym. When he ſpeaketh a lye/ then ſpeaketh he off hys awne. For he ys a lyar/ and the fa-

ther therof. And becauſe I tell you the trueth/ ther fore beleve ye nott me.

Which of you can rebuke me off ſynne? Yf I ſay the trueth/ why do not ye beleve me? He that is of God/ heareth goddes wordes. Ye therfore heare them not/ becauſe ye are nott of God.

The anſwered the iewes and ſayde vnto hym: Saye we nott well that thou arte a Samaritan and haſt the devyll? Jeſus anſwered: I have not the devyll: butt I honour my father/ and ye have diſhonoured me. I ſeke nott myne awne prayſe: There is won that ſeketh it and iudgeth.

Verely verely I ſaye vnto you/ yf a man kepe my ſayinge/ he ſhall never ſe deeth. Then ſayde the iewes to hym: Nowe knowe we that thou haſt the devyll. Abraham is deed/ and alſo the prophettſ/ and yett thou ſayeſt: yf a man kepe my ſayinge he ſhall never taſt deeth. Arte thou greater then oure father Abraham? which is deed? and the prophettſ are deed. Whome makeſt thou thy ſilfe?

Jeſus anſwered: Yf I prayſe my ſilfe/ my prayſe is nothynge worth. Yit is my father that prayſeth me/ whtch ye ſaye is youre God. And yet have ye not knowē hym: but I knowen hym. And yf I ſhulde ſaye/ I knowe hym nott/ I ſhulde be a lyare lyke vnto you. but I knowe hym/ and kepe is ſayinge.

Youre father Abraham was glad to ſe my daye/ and he ſawe it and reioyſed. Then ſayde the iewes vnto hym: Thou arte not yet. l. yere olde/ and haſt thou ſene Abraham? Jeſus ſayd vnto them: Verely verely I ſay vnto you: yet Abra-

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ham was I am. Then tokethey vppe stones to caste at hym. but Iesus hyd hym silfe and went out of the temple.

## The. ix. Chapter

And as Iesus passed by he sawe a mā which was blynde from his birth. And his disciples axed hym sayinge: Master who did synne: this mā or his father and mother that he was borne blynde? Iesus answered: Nether this mā hathe synned nor yet his father ād mother: but that the workes of God shulde be shewed ō hym: I must worke the woyrkes off hym that sent me whill it is daye. The nyght cōmeth when no mā can worke. As longe as I am in the worlde I am the light of the worlde.

As sone as he had thus spoken he spate ō the grounde and made claye of the spetle and rubbed the claye on the eyes off the blynde and sayde vnto hym: Goo wesshe the in the pole of Siloe (which by interpretacion signifieth sent) He went his waye and wesshed and cā agayne seinge. The neighbours ād they that had sene hym before howe that he was a begger sayde: Is not this he that sate and begged? Some sayde: this is he. other sayd: he is lyke hym. He hym silfe sayde: I am even he. They sayde vnto hym: Howe are thyne eyes openned then? He answered and sayde: The man that is called Iesus made claye and anoynted myne eyes and sayd vnto me: Goo to the pole Siloe and wesshe. I went and wesshed and receaved my sight. They sayde vnto hym: where is he? He sayde: I cannot tell.

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Then brought they to the phariſes/him that a litell before was blynde (¶it was the ſaboth daye when Jeſus made the claye/ād opened his eyes) Then agayne the phariſes alſo axed hym howe he had receaved his ſight. He ſayde vnto them: He putt claye apon myne eyes/ And I waſſhed/and I ſe. Then ſayde ſome of the phariſes: This mā is not of god/ be cauſe he kepeth not the ſaboth daye. other ſayde: howe can a mā that is a ſynner do ſuche myracles? And there was ſtryfe amonge them. Then ſpake they vnto the blynde agayne: What ſayſt thou of hym/ be cauſe he hath openned thyne eyes? And he ſayde: He eys a prophet.

The iewes did nott beleve off the felowe/ howe that he was blynde/ and had receaved hys ſight: vntill they had called the father ād mother off hī that had receaved his ſight. And they axed them ſaying: Is this youre ſonne/ whome ye ſaye was borne blynde? Howe doth he nowe ſe then? His father and mother anſwered them and ſayde: we wote wele that this is oure ſonne/ and that he was borne blynde: Butt by what meanes he nowe ſeyth/ that can we nott tell or who hath openned his eyes can we nott tell. He is olde ynough/ axe hym/ lett hym anſwer for hym ſylfe/ off thyngſ that pertayne to hym ſylfe. Suche wordſ ſpake his father/ and mother/ be cauſe they feared the iewes/ for the iewes had conſpyred allredy that yff eny man did confeſſe that he was Thriſt/ he ſhulde be excommunicat out of the Synagoge. Therfore ſayde his father and mother: he is olde ynough/ axe hym.

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Then agayne called they the man that was blynde and sayd vnto hym: Geve God the prayse/ we knowe thatt thys man ys a synner. He answered and sayde: Whither he be a synner or noo/ I cannot tell: Won thynge I am sure off/ that I was blynde/ and nowe I se. Then sayde they to him agayne: What did he to the? Howe opened he thyne eyes? He answered the/ I tolde you yerwhyle/ And ye did nott heare. Wherfore wolde ye heare ytt agayne? Wyll ye also be hys disciples? Then rated they hym/ and sayde: Thou arte hys disciple. We are Moses disciples. We are sure that God spake wyth Moses. Thys felowe we knowe not from whence he ys.

The man answered/ and sayde vnto the: this is a merveleous thynge that ye wote nere whence he is/ and yet hath he openned myne eyes. We knowe wele ynought that God heareth noo synners: But yf eny man be a worshipper of God: and do what his will is/ him heareth he. Sence the worlde began was it nott herde that eny man openned the eyes off won that was borne blind. if this man were not of god/ he could have done noo thynge. They answered and sayd vnto him: thou arte altogedder borne in synne: and dost thou teache vs? And they cast hym out.

Jesus herde that they had excommunicate hi/ and as soneas he had founde hym he sayd vnto hym: doest thou beleve on the sonne of God? He answered and sayde: And who ys yt lorde/ that I myght beleve on hym? And Jesus sayde vnto hym: Thou hast both sene hym/ and he it is that

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talketh with the. And he sayde: lorde I beleve. And worshipped hym. Jesus sayde: I am come vnto iudgement / into this worlde: that they which se nott myght se / and they which se myght be made blynde. And some off the pharises whych were wyth hym / herde these wordes / and sayde vnto hym: Are we then blynde? Jesus sayde vnto the / yf ye were blynde / ye shulde have no synne: but nowe ye saye we se / therfore youre synne remayneth.

## The. x. Chapter.

VErely verely I saye vnto you: Whosoever entreth not in by the doore / into the shepe folde / but clymeth vppe some other waye: he is a thefe and a robber. He that goeth in by the doore / is the shepherde of the shepe. To this man the porter openneth the doore / and the shepe heare hys voyce / And he calleth hys awne shepe by name / and leadeth them out / and when he hath sent forthe hys awne shepe / he goeth before them / and the shepe folowe hym. For they knowe hys voyce. A straunger they will nott folowe / butt wyll flye from hym. For they knowe nott the voyce of straungers. This manner of sayinge spake Jesus vnto them. And they vnderstode nott / what thynges they were / whych he spake vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: that I am the doore of the shepe. All even as many as cam before me / are theves and robbers: but the shepe did not heare them. I am the doore. by me / yf eny man enter

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in/ he ſhalbe ſafe/ and ſhall goo in and out/ and fynde paſture. The theefe commeth not but for to ſteale and kyll/ and deſtroye. I cam that they myght have lyfe/ and have yt more abundantly.

¶ I am a goode ſhepheerd / a goode ſhepheerd geveth his lyfe for his ſhepe. An heyred ſervaũt which is not the ſhepheerd/ nether the ſhepe are his awne/ ſeith the wolfe cõmynge/ ãd leveth the ſhepe/ and flyeth/ and the wolfe catcheth/ and ſcattereth the ſhepe. The heyred ſervaunt flyeth be cauſe he is an heyred ſervaunt/ ãd careth not for the ſhepe. I am that goode ſhepheerd/ ãd knowe my ſhepe/ and am knowen of myne. As my father knoweth me: even ſoo knowe I my father. And I geve my ſylfe for my ſhepe/ and other ſhepe I have/ which are not off this folde. Thẽ alſo muſt I bringe/ and they ſhall heare my voyce. And there ſhalbe won flocke/ and won ſhepheerde.

¶ Therfore doth my father love me/ be cauſe I put my lyfe from me/ that I myght take it agayne. No man taketh it from me: butt I put yt away off my ſylfe. I have power to put it frõ me/ and power I have to take it agayne. Thys commaundmẽt have I receaved of my father. Agayne there was diſſencion amonge the iewes for theſe ſayings/ and many of them ſayd: He hath the devyll/ and is madde: why heare ye hym? other ſayde theſe are nott the wordſ off hym that hath the devyll: Can the devyll open the eyes off the blynde?

¶ And it was at Jeruſalem the feaſte of the dedica-

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profeſſed at Walle-

cion / and itt was wynter: And Jesus walked in Solomons hall. Then cam the iewes rounde a-boute hym / and sayde vnto hym: Howe longe dost thou make vs doute? Yff thou be Chryst / tell vs playnly. Jesus answered them: I tolde you and ye beleve nott: The workes that I do in my fathers name / beare witnes off me: butt ye beleve not / because ye are not of my shepe. As I sayde vnto you: my shepe / heare my voyce / and I knowe them / and they folowe me / and I geve vnto thē eternall lyfe. ād they shall neu̇r perisshe / nether shall eny man plucke them out off my honde. My father wich gave them me / is greatter thē all men / and no mā is able to take thē out off my fathers honde / and I ād my father are one. ¶ Then the iewes agayne toke vppe stones / to stone hym with all. Jesus answered them: many goode workes have I shewed you from my father: for which off them wyll ye stone me? The iewes answered hym sayinge: For thy goode workes sake we stone the not: but for thy blasphemy. and because that thou beinge a man makest thy silfe God. Jesus answered them: Is it not writtē in youre lawe: I have sayde / ye are goddes? Yf he called them goddes vnto whom the worde of God was spoken (and the scripture can nott be broken) saye ye then to hym / whom the father hath sanctified / and sent into the worlde: Thou blasphemest / because I sayd I am the sonne of god? Yf I do not the workes off my father / beleve me not. Butt though ye beleue not me / yett beleve the workes / that ye maye knowe ād beleve yat the father is in me / and I in hym.

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Agayne they went aboute to take hym/ but he escaped out of their hondes/ and went awaye agayne beyonde Jordan/ into the place where Jhon before had baptised/ and there aboode. and many resorted vnto hym/ and sayd: Jhon did no miracle. Butt all thyngs that Jhō spake of this mā are true. And there many beleved on hym.

## The xj. Chapter.

A Certayne man was sicke/ named Lazarus of Bethania the toune off Mary ād her sister Martha. It was that Mary which annoynted Jesus with oyntment/ and wept his fete with her heere/ whose brother Lazarus was sicke/ and his sister sent vnto hym sayinge: Lorde behold/ he whō thou lovest is sicke. Whē Jesus that herde he sayd: this īfirmite is not vnto deth But for the laude of god/ that the sonne off god myght be praysed by the reason of it. Jesus loved Martha and her sistet/ and Lazarus. After he herde thatt he was sicke/ then aboode he two dayes still in the same place where he was.

Then after that sayd he to his disciples: let vs goo into iewry agayne. His disciples sayde vnto hym: Master/ the iewes lately sought meanes to stone the: and wilt thou goo thither agayne? Jesus answered: are there not twelve houres in the daye? Yf a mā walke īthe daye he stōbleth not/ because he seith the light of this worlde. yf a mā walke in the myght he stombleth/ be cause there is no light in hym. This sayd he. And after that he sayde vnto thē: oure frende Lazarus slepeth/ but I goo to wake hym outt of slepe. Then sayde

his disciples: Lorde iff he slepe / then shall he do
wele ynough. Jesus spake of his deeth: but they
thought that he hat spoken of the naturall slepe.
Thē sayde Jesus vnto them playnly / Lazarus
is deed / and I am gladde for youre sakes / that
I was not there / because ye maye beleve. Nev-
ertheless̄ let vs goo vnto hym. Then sayde Tho-
mas (which is called Didimus) vnto the disci-
ples: let vs also goo / that we maye deye with hi.
¶ Then wēt Jesus / and founde / that he had ly-
nei his grave foure dayes alredy. Bethani was
neye vnto Jerusalem / aboute .xv. furlongs of /
And many of the iewes cam to Martha aād Ma-
ry / to conforte them over their brother. Martha
as sone as she herde that Jesus was cōmynge /
went / and met hym. Mary sate stille at home.
¶ Then sayde Martha vnto Jesus: Lorde yff
thou haddest bene her / my brother had not bene
deed: but nevertheless / I knowe that whatsoe-
ver thou axest of God / God will geve it the. Je-
sus sayde vnto her: Thy brother shall ryse agayn-
ne. Martha sayde vnto hym: I knowe wele / he
shall ryse agayne in the resurreccion att the last
daye. Jesus sayde vnto her: I am the resurrecc-
ion aād lyfe. Whosoever beleveth on me: yet thou-
gh he were deed / yet shall he lyve: and whosoev-
er liveth / and beleveth on me / shall never deye.
Beleevest thou this? She sayde vnto hym: ye lor-
de: I beleve that thou arte Christ the sonne off
God / which shall come in to the worlde.
¶ And as sone as she soo had sayde she went her
waye / and called her sister secretly sayinge: The
master is come and calleth for the. She as sone

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as she herde that/ arose quickly/ and cam vnto hym. Jesus was not yet come into the toune: but was in the place where Martha mett hym. The Iewes then which were with her in the houssse/ and comforted her (when they sawe Mary that she rose vppe hastely/ and went out) folowed her sayng: She goeth vnto the grave/ to wepe there

¶ Then when Mary was come/ where Jesus was and sawe hym she fell doune at his fete/ sayinge vnto hym: Lorde if thou haddest bene here/ my brother had not bene deed. When Jesus sawe her wepe/ and the Iewes also wepe/ whych cam with her. He groned in his spret/ and vexed hym silfe and sayde: Where have ye layed hym? They sayde vnto hym: Lorde come and se. And Jesus wept. Then sayde the Iewes: Behold how he loved hym. Some off them sayde: Coulde not he which openned the eyes of the blynde/ have made also/ that this man shulde not have deyed? Jesus agayne gronynge in hym silfe cam to the grave/ it was a cave/ and a stone layde on it.

¶ Jesus sayd: Take ye awaye the stone. Martha (the sister of hym that was deed) sayde vnto hi: Lorde by this tyme he stenketh. For he had bene deed foure dayes. Jesus sayde vnto her: Sayde I not vnto the/ that if thou diddest beleve/ thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. Jesus lifte vppe his eyes ād sayd: Father I geve the thankes because that thou hast herde me/ I knewe wele that thou hearest me all wayes: but because of the people that stōde by I sayde it/ that they myght beleve/ that thou hast sent me.



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¶ And when he thus hed spoken / he cryed with a loud voyce / Lazarus come forthe / ād he that was deed cam forth bounde hand ād fote / with bondes after the manner as they were wonte to bynde their deed with all. And his face was bownde with a napkyn. Jesus sayde vnto them: loose hym / and lett hym goo. Then many of the Jewes which cam to Mary / ād had sene the thyngs which Jesus did / beleved on hym. But some off them went their wayes to the pharises / and tolde them what Jesus had done.

¶ Then gadered the hye prestes and pharises a counsell and sayde: what do we? This mā doeth many miracles. Yf we lett hym scape thus all men will beleve on hym. And the romaynes shall come and take awaye oure countre ād people And won of them named Cayphas: which was the hye prest that same yeare / sayde vnto them: Ye perceave nothynge att all nor vett consider that it is expedient for vs / that won mā deye for the people / and nott that all the people perisshe. This spake he nott of hym silfe: butt beynge hye preste that same yeare prophesied he that Jesus shulde deye for the people / and not for the people only: but that he shulde gadder to gedder in wō the children of God which were scattered abrode. From that day kept they a counsell to gedder for to put hym to deeth.

Jesus therfore walked no more openly amōge the iewes: butt went his waye thence vnto a countreny to a wildernes into a cite called effraym / and there haunted with his disciples. The iewes ester was neye att hond / and many went



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out of the countre vppe to Jerusalem before the
ester to purify them selves. Thē sought they for
Jesus. and spake bitwene thē selves as they sto-
de in the temple: Wyat thynke ye seynge he com-
meth not to the feast. The hye prestes and pha-
rises had geven a cōmaundment that yf eny mā
knew where he were/he shulde shewe it that they
myght take hym.

## ¶ The. vij. Chapter.

Thē Jesus before sixe dayes of ester/cam to
bethany where Lazarus (which was de-
ed) was/whō Jesus raysed from deeth. There
they made hi a supper/ād Martha served: butt
Lazarus was wō of them that sate at the table
with hym. Then toke Mary a pounde off oynt-
ment called nardus/perfecte and precious/and
anoynted Jesus fete/and wept his fete with her
heer/and all the houssе smelled off the savre off
the oyntment. Then sayde won of his disciples
named Judas iscariot/ Simōs sōne/ whicha-
ter warde betrayed hym: why was not this oyn-
tment solde for thre hondrede pence/ and geven
to te povre? This sayde he/not that he cared for
the povre: butt be cause he was a thefe/and kept
the bagge/ and bare that which was gevē. Thē
sayde Jesus: Lett her alone/ agaynst the daye
off my buryinge she kept it. The povre all wayes
shall ye have with you/ butt me shall ye nott all
wayes have.

Moche people off the Iewes had knowledge
that he was there. And they cam nott for Je-
sus sake only/ butt that they myght se Lazarus

also whom he rayſed frō deeth. The hye prieſtes held a counſell that they myght put Lazarus to deeth also/ be cauſe that for his ſake many of the Iewes went awaye/ and beleved on Jeſus.

¶ On the morowe moche people which cā to the feaſt (when they herde that Jeſus ſhulde come to Jeruſalem) toke braunches off palme trees and went and mett hym/ and cryed Hoſianna/ bleſſed is he that ī the name of the lorde cōmeth/ kynge of iſrahell. Jeſus gotta yonge aſſe and ſate theron/ acordynge to that wich was written: feare nott doughter of Sion: beholde thy kynge cōmeth ſittynge on an aſſes coolte. Theſe thynges vnderſtode not his diſciples at the fyrſt: but whē Jeſus was glorifyed/ thē remembryd they that ſoche thynges were written of hym/ ād that ſoche thynges they had done vnto hym.

¶ The people that was with hym/ when he called Lazarus out off his grave/ and rayſed hym from deeth/ bare recorde. Therfore met hym the peple/ be cauſe they herde that he had done ſoche a myracle. The phariſes therfore ſayde amonge them ſelves: Ye ſe that we prevayle not hynge: loo all the worlde goth after hym.

¶ There were certayne grekes amonge thē/ which cam to praye at the feaſt/ the ſame cā to Philip which was of Bethſayda a cite in galile/ ād deſired hym ſayinge: Syr we wold fayne ſe Jeſus. Philip cam and tolde Andrew. and agayne Andrew ād Philip tolde Jeſus. And Jeſus anſwered them ſayinge: the houre is come that the ſonne of man muſt be glorifyed.

¶ Verely verely I ſaye vnto you/ excepte the whe-

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ate corne fall into the grounde and deye/ it bydeth alone. yf it deye it brengeth forth moche frute. He that loveth his life shall destroye it: And he that hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. Yf eny mā myniſter vnto me/ lett hym folowe me/ ād where I am there shall also my minister be. And if eny man ministet vnto me/ hym will my father honoure.

¶ Nowe is my sonle troubled/ and what shall I saye? Father delyuere me from this houre: but therfore cam I vnto this houre. Father glorify thy name. Then cam there a voyce from heven/ I have glorified it/ and will glorify it agayne. Then sayde the people that stode by and herde/ it thoundreth. Other sayde: an angell spake to hym. Jesus answered and sayde: this voyce cā nott be cause of me: but for youre sakes.

¶ Nowe is the iudgement of this worlde. nowe shall the prynce off this worlde be cast out a dores. And I (yf I were lifte vppe from the erthe) will drawe all men vnto me. This sayde Jesus signifyinge what deeth he shulde deye. The people answered hym: We have herde of the lawe that Christ bydeth ever: ād howe sayest thou thē that the sonne of man must be lifte vppe: who is that sonne of mā? Jesus sayde vnto them: yet a lytell whyle is the light with you: walke whill ye have lighte/ lest the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyll ye have light/ beleve ō the light that ye maye be the children of light.

¶ These thynges spake Jesus and departed/ ād hid hym silfe from them. And though he hade



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d one soo many myracles before thē / yet beleved not they on hym / that the sayinge of Esayas the prophet myght be fulfilled / that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme off the lorde declared? Therfore coulde they not beleve / be cause that Esaias sayth agayne: He hath blinded their eyes / and hardened their hertes / that they shuld not se with their eyes / and vnderstonde with their hertes / and shulde be converted and I shulde heale thē. Soche thyngs sayde Esaias when he sawe hys glory / and spake of him. Nevertheless amonge the chefe rulers many beleved on hym / but because of the pharises they wolde not be a knowē off it / lest they shulde be excōmunicate. For they loved the prayse that is geven off men / more then the prayse / that cōmeth of god.

¶ Jesus cryed and sayd: he that believeth on me beleveth nott on me / butt on hym that sent me. And he that seeth me / seeth hym that sent me. I am come a light into the worlde that whosoever beleveth on me shulde nott byde in darcknes / ād yf eny man heare my wordes and beleve nott / I iudge hym not. For I cam not to iudge the worlde: butt to save the worlde. He that putteth me awaye / and receaveth nott my wordes / hathe won that iudgeth hym. The wordes that I have spokē shall iudge hym in the last daye. For I have not spokē off my sylfe: but my father which sent me gave me a cōmaundment what I shulde saye / and what I shulde speake. And I knowe wele that his commaundment ys lyfe everlastynge. What soever I speake therfore / even as

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my father bade me/ so I speake.

## ¶ The. xiij. Chapter.

BEfore the feaſt offester when Jeſus knewe that hys houre was come/ thatt he ſhulde departe out of this worlde vnto the father. Whē he loved his which were in the worlde/ vnto the ende he loved them. And when ſupper was ended/ after that the devyll had put in the hert off Judas iſcariot Simons ſonne to betraye him. Jeſus knowynge that the father had geven him all thyngs into his hondes. And that he was come from God/ and went to God/ he roſe from ſupper/ and layde a ſyde hys vpper garmentꝭ/ and tokea towell/ and gyrd hym ſylfe. After that poured he water into a baſyn/ and began to waſhe hys diſciples fete/ and to wyppe them with the towell/ wherewith he was gyrde.

¶ Then cam he to Simon Peter. And Peter ſayde to him: Lorde ſhalt thou weſſhe my fete? Jeſus anſwered and ſayde vnto hym: what I do thou wotteſt nott nowe/ thou ſhalt knowe here after. Peter ſayd vnto hym: Thou ſhalt not weſſhe my fete whill the worlde ſtondeth. Jeſus anſwered hi: yff I waſſhe not thy fete/ thou ſhalt have no part with me. Simon Peter ſayde vnto hym: Lorde nott my fete only: butt alſo my hondes and my heed. Jeſus ſayde to hym: he that is weſſhed/ nedeth not but to weſſhe his fete/ but is clene every whit/ And ye are clene: butt nott all. For he knewe his betrayer. Therfore ſayde he: ye are not all clene.

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¶ After he had wesshed their fete/ and receaved his clothes/ and was sett doune agayne/ he sayde vnto them: wot ye what I have done to you? ye call me master and lorde/ and ye saye wele/ for soo am I. Yf I then youre lorde and master have wesshe youre fete/ ye alsoo ought to wesshe one anothers fete. For I have geven you an ensample/ that ye shulde do as I have done to you. Verely verely I saye vnto you/ the servaunt is not gretter then hys master. Nether the messenger gretter then he that sent hym.

Yf ye vnderstonde these thynges/ happy are yeyf ye do them. I speake not off you all/ I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me/ hath liste vppe his hele against me. Nowe tell I you before it come: that when yt is come to passe/ ye myght believe that I am he. Verely verely I saye vnto you: He that receaveth whomsoever I sende/ receaveth me. And he that receaveth me/ receaveth hym that sent me.

When Jesus had thus sayde/ he was troubled in his sprete/ and testified sayinge: verely verely I saye vnto you/ that won off you shall betraye me. Then the disciples loked won on another doutinge of whom he spake. There was one of his disciples which leaned on Jesus besome/ whom Jesus loved. To hym beckened Simon Peter that he shulde axe who it was off whome he spake. He thē as he leaned on Jesus brest sayde vnto hym: Lorde who ys it? Jesus answered/ he yt I to whom I gev ea soppe/ when I have dept hit. And he wet a soppe/ and gave yit

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to Judas iſcarioth Simons ſonne. And after the ſoppe Satan entred into hym.

Then ſayde Jeſus vnto hym: thatt thou doſt do quycly. That wiſt noo man at the table/ for what intent he ſpake vnto hym. Some off them thought/ be cauſe Judas had the bagge/ thatt Jeſus had ſayd vnto hym/ by thoſe thyngs that we have nede of agaīſt the feaſt: or that he ſhulde geve ſome thynge to the powre. As ſone then as he had receaved the ſoppe/ he went immediatly out. And it was nyght. When he was gone out/ Jeſus ſayde: nowe is the ſone of man glorifyed. And God is glorified by hym. Yf God be glorified by him/ God ſhall alſo glorify him/ in him ſylfe: and ſhall straycht waye glorify hym.

¶ Deare childzen/ yet a lytell whyle am I with you. Ye ſhall ſeke me/ and as I ſayde vnto the iewes whither I goo/ thither can ye nott come. Alſoo to you ſaye I nowe. A newe commaundment geve I vnto you/ that ye love to gedder/ as I have loved you/ that eve ſoo ye lowe one another. By thys ſhall all mē knowe that ye are my diſciples/ yf ye ſhall have love won to another. Simon Peter ſayd vnto hym: lorde whither goeſt thou? Jeſus anſwered hym: whither I goo thou canſt not folowe me nowe/ thou ſhalt folowe me afterwardes. Peter ſayd vnto hym lorde why cannot I folowe the nowe? I will geve my lyfe for thy ſake. Jeſus āſwered hym: Wilt thou geve thy lyfe for my ſake? Verely verely I ſaye vnto the/ the cocke ſhall nott crowe/ till thou have denyed me thryſe.

# ¶ The Gospell.
## ¶ The viiij. Chapter.

AND he sayde vnto hys disciples: Lett nott youre hertes be trubled/ beleve in God/ and beleve in me. In my fathers house are many mansiõs. If it were not soo/ I wolde have tolde you. I goo to prepare a place for you. I will come agayne/ and receve you evē vnto myselfe/ that where I am/ theare maye ye be also. And whither I goo ye knowe/ and the waye ye knowe.

¶ Thomas sayde vnto hī: Lorde we knowe not whyther thou goest. Also howe is it possible for vs to knowe the waye? Jesus sayde vnto hym I am the waye/ verite/ and lyfe. No man cõmeth vnto the father/ but by me. If ye had knowē me ye had knowen my father also. And nowe ye knowe hym. And ye have sene hym.

¶ Phillip said vnto hī: lorde shew vs thy father and it suffiseth vs Jesus sayde vnto hī: have I bene so lõge time with you: and yet hast thou not knowen me? Phillip/ he that hath sene me/ hath sene the father. And howe sayest thou thē: shewe vs the father? Beleevest thou nott that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my silfe: but the father dwellīge i me is he that doeth the workes. Beleve that I am in the father/ and the father in me. At the leest beleve me for the very workes sake.

¶ Verely verely I saye vnto you who soever beleweth on me/ the workes that I doo/ the same shall he do/ and gretter workes then these shall he do/ be cause I go vnto my father. And what

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soever ye axe ī my name/that will I do/that the father might be glorified by the sōne. Yf ye shal axe eny thynge in my name I will do it.

¶ Yf ye love me kepe my cōmaundmentꝭ/ād I will praye my father/ād he shall geve you another cōforter/ that he maye byde with you ever/ which is the sprete of truthe whome the worlde cānot receave/ be cause the worlde seyth hī not/ nether knoweth hym. Butt ye knowe hī/ For he dwelleth with you/and shalbe ī you. I will nott leave you comfortlesse: I will come vnto you.

¶ Hit is yet a litell whyle ād the worlde seyth me noo moare: but ye shall se me. For I live/and ye shall live. That daye shall ye knowe that I am ī my father/and my father in me/and I in you.

¶ He that hath my cōmundmētꝭ ād kepeth thē/ the same is he that loveth me/and he that loveth me shalbe loved of my father/ād I will love hī/ and will showe myne awne silfe vnto hī. Judas sayd vnto him (not Judas iscarioth) lorde what is the cause that thou wilt shewe thy silfe vnto vs/ād not vnto the worlde? Jesus answered and sayde vnto hym: yf a man love me and wyll kepe my sayinges/my father also will love him/ and we woll come vnto hī/and wyll dwell wyth hym. He that loveth me not/kepeth nott my sayingꝭ. And the wordes which ye heare are nott myne/but my fathers/which sent me.

¶ This have I spokē vnto you beynge yett present with you. But that comforter which ys the holy gost (whom my father will sende in my name) shall teache you all thyngꝭ/ and brynge all thynges to youre remembraunce/ whatsoever

I have told you.
¶ Peace I leve with you / my peace I geve vnto you. Nott as the worlde geveth / geve I vnto you. Lett not youre hertes be greved / nether feare ye. Ye have herde howe I saide vnto you: I goo ād come agayne vnto you. Yf ye loved me / ye wolde verely reioyce / because I saide / I goo vnto the father. For the father is greter the I / And nowe have I shewed you / before it come / that when it is come to passe / ye myght beleve.
¶ Here after will I not talke many wordes vnto you. For the chefe ruelar off thys worlde commeth / ād hath nought in me. But that the worlde maye knowe that I love my father / And as my father gave me cōmoundment / even soo do I. Ryse lett vs goo hence.

## ¶ The. xv. Chapter.

I Am the true vyne / and my father ys an husbandeman. Every braunche that beareth nott frute in me / he will take awaye. And every braunce that beareth frute will he pourge that it maye bringe moare frute. Nowe are ye cleane / be the meanes of the wordes which I have spoken vnto you. Byde in me / and I in you. As the braunche cannot beare frute off it silfe / excepte it byde in the vyne: no moze can ye excepte ye abyde in me.
¶ I am the vyne / and ye are the braunches. He that abydeth in me / ād I in hym / the same bryngeth forth moche frute. For with out me can ye do nothynge. Yff a man byde nott in me / he ys cast forthe as a braunche / and is wyddered: and



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men gadder them / and cast them into the fyre / and they burne. Yff ye byde in me / and my wordes also bide in you: aske what ye will / and it shalbe geven you. Heare in is my father glorified / that ye beare moche frute / and be made my disciples.

As my father hath loved me / even soo have I loved you. Continue in my love. Yf ye shall kepe my commaundmentes / ye shall byde in my love / even as I have kept my fathers commaundmentes / and byde in his love. These thinges have I spoken vnto you / that my ioye myght remayne in you / and that youre ioye myght be full. Thys ys my commaundment / that ye love to gedder as I have loved you. Greiter love then this hath no man / then that a man bestowe his lyfe for his frendes. Ye are my frendes / yf ye do whatsoever I commaunde you. Hence forth call I you nott servauntes: For the servaunt knoweth nott what hys lorde doeth. Butt you have I called frendes: For all thynges that I have herde of my father / I have openned to you.

Ye have not chosen me / but I have chosen you and ordevned you that ye goo / and bringe forthe frute / and that youre frute remayne / that whatsoever ye shall aske off my father in my name he shulde geve it you.

This commaulde I you / that ye love to gedder. yf the worlde hate you / ye knowe that he hated me before he hated you. Yf ye were of the worlde / the worlde wolde love his awne. Be cause ye are not of the worlde / but I have chosen you out of the worlde / therfore hateth you the worlde. Remember my sayinge / that I sayde vnto you:

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Stones hatred

the servaūte is not gretter then his lorde. yf they have persecuted me so will they persecute you Yff they have kept my sayinge so will they kepe youres.

But all these thyngs will they do vnto you for my names sake / be cause they have nott knowen hym that sent me. Yf I had not come and spokē vnto them / they shulde have no synne: butt nowe have they nothynge to cloke theyr synne with all. He that hateth me / hateth my father. Iff I had nott done workes amonge them which none other man did / they shulde be with oute synne. But nowe have they sene / and yet have hated both me and my father: Even thatt the sayinge myght be fulfilled that is written in theyr lawe. They hated me with outt acause. Butt when the comforter is come / whom I will sende vnto you from the father / wich is the spirete of verite / which proceadeth off the father / he shall testifie off me. And ye shall beare witnes also / because ye have bene with me from the begynnynge.

## The xvj. Chpter.

These thyngs have I sayde vnto you because ye shulde nott be hurte in youre fayth. They shall excomunicat you / ye the tyme shall come / thatt whosoever kill eth you / will thynke that he doth God true service. And suche thyngs will they do vnto you / be cause they have not knowen the father nether yet me. These thyngs have I tolde you / that when that houre is come / ye shulde remember them / that I tolde you so. These thynges sayde I not vnto you at the begynn-

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ynge/ becauſe I was preſent with you.

Butt nowe goo I my waye to hym thatt ſent me/ and none of you areth me: whither goeſt thou? but becauſe I have ſayde ſuche thynges vnto you/ youre hertes are full off ſorowe. Neverthelesſe I tell you the trueth it is expediēt for you that I goo awaye. For yf I goo nott awaye/ thatt comforter will nott come vnto you. Bvt I departe I will ſende hym vnto you. And when he is come/ he will rebuke the worlde off ſynne/ and of righteouſnes/ and of iudgement. Of ſynne/ becauſe they beleve not on me: Of righteouſnes/ becauſe I goo to my father/ and ye ſhall ſe me no moare: And of iudgement/ becauſe the chefe rueler of this worlde/ is iudged alredy.

I have yet many thyngs to ſaye vnto you: but ye cannot beare them awaye nowe. When he is wons come (I meane the ſpirete of verite) he will leade you into all trueth. He ſhall nott ſpeake of hym ſilfe: but whatſoever he ſhall heare/ that ſhall he ſpeake/ and he will ſhewe you thyngs to come. He ſhall glorify me/ for he ſhall receave of myne/ and ſhall ſhewe vnto you. All thynges that my father hath ar myne. Therfore ſayd I vnto you that he ſhal take of mine and ſhewe vnto you.

After a whyle ye ſhall nott ſe me/ and agayne after a whyle ye ſhall ſe me: For I goo to my father. The ſayd ſome of his diſciples betwene the ſelves: what is this that he ſayth vnto vs/ after a whyle ye ſhall not ſe me/ and agayne after a whyle ye ſhall ſe me: and that I goo to my father. They ſayde therfore: what is this that he ſayth after a while: we cannot tell what he ſaith. Jeſus

perceaved/that they wolde axe hym/and sayde vnto them: This is it that ye enquyre of bitwene youre selves/that I sayd/after a whyle ye shall nott se me/and agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe ād lament/ād the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye

A woman whē she travayleth hath sorowe/because her boure is come: but as sone as she is delivered offher chylde she remembreth no moare her anguysshe/for ioye that a man is borne in to the worlde. And ye nowe are in sorowe: butt I will se you agayne/and youre hertes shall reioyce/ād youre ioye shall no man take frō you. And in that daye shall ye axe me no question. Verely verely I saye vnto you/what soever ye shall axe the father in my name/he will geve it you. Hetherto have ye axed no thīge i my name. Axe ād ye shall receave it: that youre ioye maye be full.

These thingf have I spoken vnto you in proverbes. The tyme will come whē I shall no moare spake to you in proverbes: but I shall shewe you playnly frō my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For my father hym silfe loveth you/because ye have loved me. and beleved that I cam out from god. I wēt out from the father/and cam into the worlde: I leve the worlde agayne/and go to the father.

His disciples sayd vnto hym: loo nowe speakest thou playnly/and thou vsest no proverbe. Nowe knowe we that thou vnderstondest all thinges/and nedest not that eny man shulde axe the

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eny question. Therfore beleve we that thou camst from god. Jesus answered thē: Nowe ye do beleve. Beholde the houre draweth nye/ and ys alredy come/ that ye shalbe scatered every man his wayes/ ād shall leave me alone. And yet am I not alone. For my fathey is with me.

These wordes have I spoken vnto you that ī me ye myght have peace. In the worlde shall ye have tribulacion: but be of good cheare/ I have ouercome the worlde.

## The. xvij. Chapter.

These wordes spake Jesus ād lifte vppe his eyes to beven/ and sayde: father the houre is come glorify thy sonne that thy sōne maye glorify the. As thou hast geven hym power over all fleshe/ that he shulde geve eternall life to as many as thou hast geven him. This is life eternall that they myght knowe the that only very God: and whom thou hast sent Jesus Christ.

I have glorysied theō the erth. I have fynyssheed the workes whych thou gavest me to do And nowe glorify me thou father in thyn awne presence/ with the glory which I had with the yerre the worlde was. I have declared thy name vnto the men whych thou gavest me out off the worlde. Thyne they were/ and thou hast geven them me/ and they have kept thy sayinges. Nowe have they knowen that all thigf whatsoever thou hast geven me/ are of the. For I have gevē vnto them the wordes which thou gavest me/ ād they have receaved them/ and have knowen surely that I cam out from the: and have beleved

that thou diddest send me.

I praye for them. I praye not for the worlde: but for them which thou hast geven me/ for they are thyne/ and all myne are thyne/ & thyne are myne/ & I am glorifyed in the. And now am I no more in the worlde/ but they are in the worlde/ and I come to the. Wholy father kepe in thyne awne name them which thou hast geven me/ that they maye be one as we are. Whyll I was with them in the worlde/ I kepte them in thy name. Those that thou gavest me/ have I kepte/ and none of them is lost/ but that lost chylde/ that the scripture myght be fulfilled.

Nowe come I to the/ and these wordes speake I in the worlde that they myght have my ioye full in them. I have geven them thy doctryne/ and the worlde hath hated them/ because they are nott off the worlde/ even as I am not of the worlde. I desyre not that thou shuldest take the out of the worlde: but that thou kepe them from evyll. They are not off the worlde/ as I am not of the worlde. Sanctify them in thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde/ even so have I sent them into the worlde/ And for their sakes sanctify I my silfe/ thatt they also myght be sanctified thorowe the thrueth.

I praye not for them alone: butt for them also which shall beleve on me thorowe their preachynge/ that they all maye be one/ as thou father artt in me/ and I in the/ that they maye be also one in vs/ that the worlde maye beleve that thou hast sent me. And that glory that thou ga-

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vest me I have gevē thē/ that they maye be wo-
ne/ as we are wone. I am in thē and thou arte ī
me/ that they maye be made perfecte ī won/ ād
that the worlde maye knowe that thou hast sent
me/ ād hast loved them/ as thou hast loved me.

Father I will that they which thou hast gevē
me/ be with me where I am/ that they maye se
my glory which thou hast geven me. For thou
hast loved me before the makynge of the worlde
O righteous father the very worlde hath nott
knowen the: butt I have knowen the/ and these
have knowen that thou hast sent me. And I ha-
ve declared vnto them thy name/ and will decl-
are it/ that the love wher with thou lovedst me/
be in them/ and that I be in them.

## The. xviij. Chapter.

When Jesus had spoken these wordes/ he
wēt forth wih this disciples over the br-
oke Cedron/ where was a gardē/ into the which
he entred with his disciples (Judas also wich
betrayed hym knewe the place/ for Jesus oftē ty-
mes resorted thither with his disciples) Judas
then after he had receaved a bonde off men/ and
ministers of the hyprestes/ and of the pharises
cam thither with lanterns/ ād fyerbrondes/ ād
wepens. Then Jesus knowynge all thyngs that
shulde come on hym/ went forth and sayde vn-
to them: whom seke ye? They answered hym:
Jesus off nazareth. Jesus sayde vnto them: I
am he.

Judas also which betrayed hī stode by with
thē. As sone as he had sayd vnto them I am he/

they went backe wardes and fell to the grounde. He axed them agayne: whome seke ye? They sayde: Jesus off Nazareth. Jesus answered / I sayde vnto you / I am he. Iffye seke me / lett these goo theyr waye / That the sayinge myght be fulfilled which he spake: of them which thou gavest have I not lost one.

Simon Peter had a swearde / and drue hym out / and smote the hye prestes servaunt / and cut off his right eare. The servauntes name was Malchas. Then sayde Jesus vnto Peter: put vppe thy swearde into the sheath: shall I not drynke of the cuppe which my father had geven me? Then the company / and the Captayne / and the ministers off the iewes / toke Jesus and bounde hym / and ledde hym awaye to Anna fyrst: For he was father elawe vnto Cayphas / which was the hye preste that same yeare. Cayphas was he that gave counsell to the iewes that it was expedient that won man shulde deye for the people.

Simon Peter folowed Jesus / and another disciple / that disciple was knowen of the hye preste / and went in with Jesus into the pallys off the hye preste. Peter stode att the dore with outt. Then wentt outt thatt other disciple which was knowen vnto the hye preste / and spake to the damsell thatt kept the dore / and brought in Peter. Then sayde the damsell that kept the dore vnto Peter: Arte nott thou wone off this mannes disciples? He sayde: I am nott. The servauntes and the ministers stode there / and had made a fyre off coles. For it was colde / and they warmed them selves. Peter also stode amonge them a-

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nd warmed hym ſilfe.

The hye preſte axed Jeſus of his diſciples/ and of his doctrine. Jeſus anſwered hym: I ſpak openly in the worlde. I ever taught in the ſinagoge and in the temple whither all the iewes reſorted: and in ſecrete have I ſayde nothyuge: why axeſt thou me? Axe them whiche herde me what I ſayde vnto them. Beholde they can tell what I ſayde. When he had thus ſpoken/ one off the miniſters which ſtode by/ ſmote Jeſus on the face ſayinge: Anſwreſt thou the hye preſte ſoo? Jeſus anſwered hym: Yf I have evyll ſpoken/ bear te witnes of the evyll: yf I have well ſpoken/ why ſmyteſt thou me? Annas ſent hym bounde vnto Cayphas the hye preſte.

Simon Peter ſtode and warmed hym ſilfe/ and they ſayde vnto hym: Arte not thou alſo wō of his diſciples? He denyed itt/ and ſayde: I am not. Won of the ſervaunt? of the hye preſte (his coſyn whoſe eare Peter ſmote of) ſayde vnto hym: did not I ſe the in the gardē with hym? Peter denyed it agayne. and ymediatly the cocke crewe.

Then ledd they Jeſus from Cayphas into the houſſe of iudgement. Yit was in the mornynge/ and they them ſelves went not into the iudgemēt houſſe leſt they ſhulde be defyled/ butt that they myght eate Paſcha. Pilate then went oute vnto them and ſayde: What accuſacion bryng ye agaynſte this man? They anſwered and ſayd vnto hym: Iff he were nott a evyll doar/ we wolde not have delyvered hym vnto the. Then ſayd Pilate vnto them: take hym vnto you/ and iudge hym after youre awne lawe. The iewes ſayde

vnto hym. It is nott lawfull for vs to pulteny man to deeth. That the wordes of Jesus myght be fulfilled which he spake/ signifyge what deeth he shulde deye.

Then Pilate entred into the iudgement house/ and called Jesus/ and sayd vnto hī: Arte thou kynge of the Iewes? Jesus answered: sayst thou that off thy sylfe/ or did other tell ytt the of me? Pilate answered: Am I a iewe? Thyne awne nacion an hye prestes have delivered the vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yff my kyngdome were of this worlde thē wolde my ministers suerly fight/ that I shulde not bedelyvered to the iewes/ but nowe is my kīgdome not from hence. Pilate sayde vnto hym: Arte thou a kynge then? Jesus answered: Thou sayst that I am a kynge. For this cause was I borne/ and for this cause cam I into the worlde/ that I shulde beare witnes vnto the trueth. All that are of the trueth heare my voice. Pilate sayde vnto hym: what is trueth?

And whē he had sayde that/ he went out agayne vnto the iewes/ and sayde vnto thē: I fynde in hī no cause at all. Ye have a costome amonge you/ that I shulde delyvre you wō losse at ester. will ye that I loose vnto you the kynge of the iewes. Thē cryed they all againe sayinge: Not hī/ but Barrabas. Barrabas was a Robber.

## The xix. Chapter.

Then Pilate toke Jesus and scourged hym. And the soudiers wonde a croune off thor



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nes and put it on his heed. And they did on hym a purple garment / and sayd: hayl kynge off the iewes. And they smote hym on the face. Pilate went forthe agayne / and sayde vnto them: beholde I bryngehim forth to you / that ye maye knowe that I fynde no faute in hym. Then cam Jesus forthe wearynge a croune of thornes / and a robe of purple. And Pilate sayd vnto them: Beholde the man. When the hye prestes and ministers sawe hym / they cryed sayinge: crucify hym / crucify hym. Pilate sayde vnto thē: Take ye hym and crucify hym: For I fynde no cause in hym. The iewes answered hym: We have a lawe / and by oure lawe he ought to deye: because he made hym silfe the sonne of God.

When Pilate herde that sayinge / he was the moare afrayde / and went agayne into the iudgment houssē / and sayde vnto Jesus: whence arte thou? Jesus gave hym none answere. Then sayde Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I have power to crucify the / and have power to loose the? Jesus answered: Thou coudest have no power att all agaynst me / except it were geven vnto the from above. Therfore he that delivered me vnto the / is moare in synne. And from thēce forthe sought Pilate meanes to loose hym: but the iewes cryed sayinge: yf thou lett hym goo / thou arte not Cesars frende. Whosoever maketh hi silfe a kynge / is agaynst Cesar.

Whē Pilate herde that sayinge he brought Jesus forthe / and sate doune to geve sentence / in a place called the pavement: Butt in the hebrue

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tonge/ Gabbatha. (Zitt was the saboth even which falleth in the ester fest/ and about the sixte houre) And he sayde vnto the iewes: Behold/ youre kynge. They cryed/ awaye with hym/ awaye with hym/ Crucify hym. Pilate sayde vnto them: Shall I crucify youre kynge? The hye prestes answered: We have noo kynge but Cesar. Then delivered he hym vnto them to be crucified.

And they toke Jesus and ledde hym awaye. And he bare his crosse/ and went forth into a place called the place off deed meñs sculles (which is named in hebrue/ Golgatha) where they crucified hym. And with hym two other: on ether syde won/ and Jesus in the myddes. Pilate wrote his title/ and put it on the crosse: The wrytynge was/ Jesus off nazareth/ kynge off the iewes. This title reed many off the iewes. For the place where Jesus was crucified/ was neye to the cite. And it was written in hebrue/ greke/ and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott/ kynge off the iewes: butt that he sayde/ I am kynge of the iewes. Pilate answered: what I have written/ that have I written.

The soudiers/ when they had crucified Jesus/ toke his garmentes/ and made foure partes/ to every soudier a parte/ and also his coote. The coote was with outsene woven vppon thorowe and thorowe. And they sayde won to another: Lett vs nott devyde it: butt cast lootes who shall have it. That the scripture myght be fulfilled which sayth: They parted my rayment amõge thẽ/ and on my coote did cast lottes. And the soudiers

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did ſoche thynges in dede.

There ſtode by the croſſe of Jeſus his mother/ and his mothers ſiſter/ Mary the wyfe off Cleophas/ and Mary magdalene. When Jeſus ſawe his mother/ ād the diſciple ſtondynge whō he loved/ he ſayde vnto his mother: Womā beholde thy ſonne. Thē ſayde he to the diſciple: beholde thy mother. And from that houre the diſciple toke her for his awne.

After that when Jeſus perceaved that all thynges were perfourmed/ that the ſcriptures myght be fulfyled/ he ſayde: I thyrſt. There ſtode a veſſell full off veneger by. They filled a ſponge with venegre/ and wonde it about with yſſoppe/ and put it to his mougth. As ſone as Jeſus had receaved of the venegre/ he ſayd: It is fynneſſhed/ ād bowed his heed/ ād gave vppe the gooſt.

The iewes thē be cauſe it was the ſaboth evē that the bodyes ſhuld not remayne apō the croſſe ō the ſaboth daye (For that ſabothdaye was an hye daye) beſought Pilate that their legges myght be broken and that they myght be taken doune. Thē cam the ſoudiers and brake the legges of the fyrſt/ and of the other which was crucifiſed with Jeſus. When they cam to Jeſus and ſawe that he was deed al redy/ they brake not his legges: butt one off the ſoudiers with a ſpeare/ thruſt hym into the ſyde/ ād forth with cam there out blude and water.

And he that ſawe it bare recorde/ and his recorde is true. And he knoweth that he ſayth true that ye myght beleve alſo. Theſe thinges were done that the ſcripture ſhulde be fulfilled: Ye ſhall

not breake a boone of him. And agayne another scripture sayeth: They shall loke on hym / whō they pearsed.

After that / Joseph off Aramathia (whych was a disciple of Jesus: but secretly for feare off the iewes) besought Pilate that he myght take doune the boddy off Jesus. And Pilate gave hī licence. And there cā also Nicodemus which att the begynnynge cam to Jesus by nyght / ād brought of mirre and aloes migled to gedder aboute an hundred pounde wayght. Then toke they the body of Jesu and wonde it in lynnen clothes with those cōfeccions as the māner of the iewes is to bury. In the place where Jesus was crucified / was a garden / ād in the garden a newe sepulcre / wherin was never mā layde. There layde they Jesus be cause of the iewes saboth even / for the sepulcre was nye at honde.

## The. xx. Chapter.

The morowe after the saboth daye cā Mary magdalene erly when it was yet darcke / vnto the sepulcre / and sawe the stone rowled awaye from the toumbe. Then she ranne / and cam to Simon peter / and to the other disciple whom Jesus loved / and sayde vnto them: They have taken awaye the lorde out off the toumbe and we cannot tell where they have layde hym. Peter went forth and that other disciple / and cam vnto the sepulcre. They ranne both to gether / and that other disciple did out runne Peter / and cam fyrst to the sepulcre. And he stouped doune and sawe the lynnen clothes / yet went

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he not in. Then cam Simon Peter folowynge hym/ and went into the ſepulcre/ and ſawe the lynnen clothes lye/ and the napkyn that was about hys heed nott lyinge wythe the lynnen clother/ but wrapped togedder in a place by yt ſylfe. Then went in alſo that other diſciple whych cam fyrſt to the ſepulcre/ and he ſawe and beleved. For as yett they knew nott the ſcriptures/ that he ſhulde ryſe agayne from doeth. And the diſciples went awaye agayne vnto their awne home.

Mary ſtode without att the ſepulcre wepynge: As ſhe wept/ ſhe bowed her ſylfe into the ſepulcre and ſawe two angels clothed in whyte ſittyng the one att the heed/ and the other at the fete/ where they had layde the body of Jeſus. They ſayde vnto her: woman why wepeſt thou? She ſayde vnto them: They have taken awaye my lorde/ and I wote not where they have layde hi. When ſhe had thus ſayde/ ſhe turned her ſylfe backe and ſawe Jeſus ſtondynge/ and knewe not that it was Jeſus. Jeſus ſayde vnto her: woman why wepeſt thou? Whom ſekeſt thou? She ſuppoſynge that he had bene the gardener/ ſayde vnto hym: Syr if thou have borne hi hence tell me where thou haſt layde him/ and I will take hym awaye. Jeſus ſayde vnto her: Mary. She turned her ſylfe/ and ſayde vnto hym: Rabom which is to ſaye maſter. Jeſus ſayde vnto her: touche me not/ for I have nott yet aſcended to my father. Butt goo to my brotheren and ſaye vnto them/ I aſcende vnto my father/ and youre father: my God/ and youre god. Mary mag-

dalene cam and tolde the disciples that she had sene the lorde/ and that he had spoken soche thīges vnto her.

The same daye at nyght/ whych was the morowe after the saboth daye/ when the dores were shutt (where the disciples were assembled to gedder for feare of the Iewes) cam Jesus ād stode in the myddes/ ād sayd to them: peace be with you. And when he had so sayde/ he shewed vnto them his hondes and his fete/ and his syde. Thē were the disciples glad whē they sawe the lorde. Ze sayde vnto them agayne: peace be with you. As my father sent me/ even so sende I you. Whē he had sayde that/ he bluwe on them/ and sayde vnto them: Receave the holy goost: whosoevers synnes ye remyt/ they are remitted vnto them: And whosoeveres synnes ye retayne/ they are retayned.

Thomas one off the twelve/ called didimus/ was not with them when Jesus cam. The other disciples sayd vnto hym: we have sene the lorde. And he sayde vnto thē: except I se in his hondes the prent of the nayles/ and put my fynger in the holes off the nayles/ and thruste my honde into hys syde/ I will not beleve.

And after viij dayes agayne/ the disciples were with in/ ād Thomas was with them. Jesus cam when the dores were shet/ and stode in the myddes and sayde: peace be with you:

Thē sayde he to Thomas: putt thy fynger here/ and se my hondes/ and putt forth thy honde and thruste hym into my syde/ and be nott wyth out fayth: but beleve. Thomas answered ād sa/

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yde vnto hym: my lorde/ and my God. Jesus sa-
yde vnto hym: Thomas because thou hast sene
me/ therfore hast thou beleved: Happy are they
that have not sene/ and yet have beleved.

And many other signes did Jesus i the presen-
ce of his disciples/ which are not written in this
boke. These are written that ye myght beleveth,
at Jesus is Christ the sonne of God. and that y e
in belevynge myght have life thorewe his nam e.

## The xxj. Chapter.

After thatt Jesus shewed hym silfe agayne
at the see of tyberias. And on this wyse sh-
ewed he hi silfe. There were to gedder Simō Pe-
ter and Thomas/ which is called Didimus: and
Nathanael of Cana a cite of galile/ ād the son-
nes off Zebedei/ and two other off the disciples/
Simon Peter sayde vnto them: I goo a fysshynge.
They sayde vnto hym: we also wyll goo wyth
the. They went their waye and entred into a shi-
ppe straycht waye/ and that nyght caught they
noo thynge. When the mornynge was nowe co-
me/ Jesus stode on the shore/ Neverthelesse the
disciples knewe not that it was Jesus. Jesus sa-
yde vnto them: Syrs/ have ye eny meate? They
answered hym noo. And he sayde vnto them: cast
out youre nett on the right syde of the shippe/ ād
ye shall fynde. They cast out/ and anon they we-
re not able to drawe it for the multitude of fysshy-
es. Then sayde the disciple whom Jesus loved
vnto peter: It is the lorde. When Simon Peter
herde that it was the lorde/ he gyrde his mantell
to hym (for he was naked) and sprange into the

v

see. The other disciples cam by shippe: For they were nott farre from londe / butt as itt were two hondred cubitt / And they drewe the net with fisshes. As sone as they were come to londe / they sawe hoot coles layde and fisshe layethet on / and breed. Jesus sayde vnto them: bringe of the fisshes which ye have nowe caught. Simon Peter stepped forthe and drewe the nett to londe full of greate fisshes / an hondred and .liij. And for all there were so many / yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste axe hym: what arte thou? For they knewe that it was the lorde. Jesus then cam and toke breed / and gave them / and fisshe lykwyse. And this is nowe the thyrde tyme that Jesus apered to his disciples / after that he was rysen agayne from deeth.

Errata for layde

When they had dyned / Jesus sayde to Simō Peter: Simon Joāna / loveste thou me more then these? He sayde vnto hym: ye lorde / thou knoweste that I love the. He sayde vnto hym: fede my lambes. He sayde to hym agayne the seconde tyme: Simon Joanna / loveste thou me? He sayde vnto hym: ye lorde thou knoweste that I love the He sayde vnto hym: fede my shepe. He sayde vnto hym the thyrde tyme: Simon Joanna / loveste thou me? Peter sorowed because he sayde the thyrde tyme / loveste thou me / and sayde vnto hym: Lorde / thou knoweste all thynge / thou knoweste that I love the. Jesus sayde vnto hym. fede my shepe.

Verely verely I saye vnto the / whēthou wast yonge / thou gerdeddest thy silfe / and walkedst

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whither thow woldest. but when thou arte olde/ thou shalt stretche forthe thy hondes/ ād a nother shall gyrde the/ and leade the whither thou woldest not. That spake he signifyinge by what deeth he shulde glorify God.

And when he had sayde thus/ he sayd to hym Followe me. Peter turned about/ and sawe that disciple whom Jesus loved folowynge (which also lened on his brest at supper) and sayde: lorde which is he that shall betraye the? When peter sawe hym/ he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto hym: If I will have hym to tary tyll I come/ what is that to the? folowe thou me. Then went this sayinge abrode among the bretheren/ that that disciple shulde nott deye. And Jesus sayde nott to hym/ he shall not deye: butt yff I will that he tary tyll I come/ what is that to the? The same disciple is he/ which testifieth off these thynges/ and wrote these thynges. And we knowe/ thatt hys testymony is true.

There are also many other thynges which Jesus did: the which yff they shulde be written every one/ I suppose the worlde coulde nott cōtayne the bokes that shulde be written.

Here endeth the Gospell off Sainct Jhon.



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# The Actes off The Apostles.

## The fyrst Chapter.

IN my fyrst treatise (Deare frende Theophilus) I have written off all that Jesus began to do and teache / vntill the daye in the whiche he was take vp / after that he thorowe the holy goost / had geven commaundements vnto the Apostles / whiche he chose: to whom also he shewed hym silfe alive / after his passion by many tokens / apearynge vnto them fourty dayes / and spake vnto them off the kyngdom of god / and gadered them to gedder / and comaunded them / that they shulde not departe from Jerusalē: but to wayte for the promys of the father / wher of ye have herde off me. For Jhon baptised wyth water butt ye shalbe baptised with the holy goost / and that wyth in this feawe dayes.

When they were come togedder / they axed of hym / sayinge: Master wilt thou at this tyme restore agayne the kyngdom of israhel? He sayde vnto them: It is not for you to knowe the tymes or the seasons which the father hath putt in hys awne power: but ye shall receave power off the holy goost which shall come on you. And ye shall

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be witnesses vnto me in Jerusalem / and in all
iewery / and in samary / and even vnto the worl-
des ende.

And when he had spoken these thyngs / whyll
they behelde he was taken vp / and a cloude rece-
aved hym vp out of their sight. And as they fa-
stenned their eyes in heven / as he went / loo two
men stode by them in white clothynge / which al-
so sayde: ye men of galile / why stondeye gasyn-
ge vp into heven? This same Jesus which is ta-
ken vp from you in to heven / shall soo come / evē
as ye have sene hym goo into heven.

Then returned they vnto Jerusalem frō mo-
unt olivete / which is neye to Jerusalem / cōtey-
nynge a saboth dayes iorney. And whē they we-
re come in / they went vp into a parler / where a-
bode both Peter ād James / Jhō and Andrew /
Phillip ād Thomas / Bartlemew ād Mathew /
James the sonne off Alpheus / and Simon Ze-
lotes / and Judas James sonne. These all con-
tinued with one acorde / in prayer / ād supplica-
cion with the wemen / and Mary the mother off
Jesu. And with his brethren.

And in those dayes Peter stode vp in the myo-
des of the disciples and sayde (The noumbre off
names were aboute an hondred ād twenty) Ye
men and brethren / thys scripture must nedf be
fulfilled which the holy goost thorow the mou-
gth of David spake before of Judas / which was
gyde to them that toke Jesus. For he was noum-
bred with vs and obtayned felliship in this mi-
nistracion. And he hath nowe possessed a plott
of grounde with the rewarde off iniquyte. And

when he was hanged / brast a sondre in the mydes / and all his bowels gusshed out. And it is knowen vnto all the inhabiters off Jerusalem. In so moche that that felde is called in their mother tonge / Acheldema / that is to saye the bloud felde.

Yit is written in the boke off psalmes / His habitacion be voyde / and noo man dwellynge therin: and his busshoprycke lett another take. Wherfore off these men which have companyed with vs (all the tyme that the lorde Jesus went out and in amonge vs / begynnynge att the baptim of Jhon vnto that same daye that he was taken vp from vs) must one be ordeyned to be a witnes with vs of his resurreccion.

And they apoynted two / Joseph called Barsabas (whose syrname was Justus) and Mathias. And they prayed sayinge: Thou lorde which knowest the hertis of all men / shewe whether thou hast chosen of these two / that the one maye take the roume of this ministracion / and apostleshippe from the which Judas by transgressio fell / that he myght goo to his awne place. And they gave forth their lottes / and the lott fell on Mathias. And he was counted with the eleve apostles.

## The. Seconde. Chapter.

When the fyftith daye was come / they were all with one accorde gaddered togeder in won place. And sodenly there ca a sounde from heven as it had bene the commynge off a myghty wynde / and it filled all the ho-

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usse where they sate. And there apered vnto the cloven tonges/ as they had benesyre/ and it sate apon eache off them: and they were all filled with the holy goost/ and began to speake with other tonges/ even as the spirete gave them vtterance.

There were dwellynge at Jerusalem Iewes/ devoute men/ which were off all nacions vnder heven. When this was noysed aboute/ the multitude cam togedder and were astonyed/ because that every man herde them speake i his awne tounge. They wondred all/ and marveylled sayinge amõge them selves: Loke/ are not all these which speake off galile? And howe heare we every mã his awne tounge wherein we were boren? Parthians/ Medes/ and Elamyts/ and the inhabiters of Mesopotamia/ off Jury/ Capadocia/ Ponthus/ ãd of Asia/ Phrigia/ Pamphylia/ and of Egipte/ and off the parties off Libia/ which is besyde Syrene/ And straungers off Rome/ Jewes and Proselites/ Grekes and Arabians: We have herde them speake with oure awne tounges the greate workes off god. They were all amased/ and wondred sayinge won to another: what meaneth this? Other mocked them sayinge: They are full of new wyne.

Peter stepped forth with the eleven/ and lift vp his voyce/ and sayde vnto them: Yemen off Jewry/ ãd all ye that inhabit Jerusalem: be this knowẽ vnto you/ and with youre eares heare my wordes. these are not dronken/ as ye wene/ For itt is yet butt the thyrde houre off the daye: but this is that which was spokẽ by the prophet

Jobell: Hit shalbe ī the last dayes (sayth God) of my sprete I will poure out apō all flesshe. And youre sonnes / ād youre doughters shall prophesy / youre yonge men shall se visions. And youre olde men shall dreme dremes. And on my servauts / ād on my honde maydens I will poure out off my sprete in those dayes / And they shall prophesy. And I will shewe wonders in hevē above / and tokens in the erth benethe / bloud ād fyre / and the vapour off smoke. The sun shalbe turned into darknes / and the mone into bloud / before that greate / and that notable daye of the lorde come. And the tyme shall come that whosoever shall call on the name of the lorde / shalbe saved. Ye men off Israhel / heare these words. Jesus of Nazareth / a man approved off God amonge you with myracles and wondres / and signes which God did by hym in the myddes off you / as ye youre selves knowe: hym have ye taken by the hondes of vnrighte wes persones / after he was delivered by the determinat counsell and fore knoweledge of God / and have crucified and slayne hym / whom god hath raysed vpp and lowsed the sorowes of deeth / because it was vnpossible that he shulde be holden of it. David speaketh of hym: Afore honde / sawe I God alwayes before me: For he is on my right honde / that I shulde nott be moved. Therfore did my hert reioyce / and my tonge was glad. Moro ver also / my flesshe shall rest ī hope be cause thou shalt not leve my soul ī hell / nether shalt suffre thy saynt to se corrupcion. Thou hast shewed me the wayes of lyfe / Thou shalt make me full off ioyē

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with thy countenaunce.

Men and brethren / lett me frely speake vnto you of the patriarke David: For he is both deed and buryed / and his sepulcre remayneth with vs vnto this daye. Therfore sence he was a prophet / and knewe that God had swore with a nothe to hym / that the frute of his loynes shulde sit on his seate: He sawe before / and spake of the resurreccion of Christ / that his soule shulde not be lefte in hell: nether his flesshe shulde see corrupcion. This Jesus hath God rayssyd vppe / whereof we all are witnesses.

Sence nowe that he by the right honde of god exalted is / and hath receaved off the father the promys off the holy goost / he hath sheed forthe that which ye nowe se and heare. For David is not ascendid into heven / but he sayde: The lorde sayde to my lorde sit on my right honde / vntill I make thy fooes / thy fote stole. So therfore lett all the housse of Israhel knowe for a suerty / that God hath made the same Jesus whome ye have crucifyed / Lorde and Christ.

When they herde this / they were pricked in their hertes / and sayd vnto Peter / and vnto the other apostles: Ye men and brethren / what shall we do? Peter sayde vnto them: Repent and be baptised every one off you in the name of Jesus Christ / For the remission off synnes / and ye shall receave the gyfte off the holy goost. For the promyes was made vnto you / and to youre chyldren / and to all that are afarre / even as many as oure lorde God shall call. And with many other wordes bare he witnes / and exhorted them

saying: Save youre selves from this vntoward generacion. They that gladly receaved hys preachynge were baptised/ And the same daye/ there were added vnto them aboute a thre thousande soules.

And they continued in the Apostles doctrine and fellyshippe/ and in breakynge of breed/ and in prayer. And feare cam over every soule. And many wondres and signes were shewed by the apostles. All that beleved gadered thē togedder/ and had all thynges cōmen. And solde their possessions and goodes/ and parted them to all men/ as every man had nede. And they continued dayly with one accorde in the temple/ and brake breed in every housse/ and ate their meate to gedder with gladnes/ and singlenes of hert prayesynge god/ and had favour with all people/ and the lorde added to the congregacion dayly them that shulde be saved.

## The .iij. Chapter.

PEter and Jhon went vp to gedder into the temple at the nynthe houre of prayer: and there was a certayne mā halt from his mothers wombe/ whom they brought ād laydeat the gate of the tēple called beautifull/ to aske his almes of them that entred into the temple. When he sawe Peter and Jhō/ that they wolde entre into the temple/ he desyred to receave an almes/ Peter fastened his eyes on hym with Jhon and sayd aloke on vs/ and he gave hede vnto them/ trustinge to receave somethynge of them. Then sayd Peter: Silver and golde have I none/ suche as I have

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geve I the. In the name of Jesu Christ off Nazareth/ryse vppe and walke. And he toke hym by the right honde/and lifte him vppe. And immediatly his fete and ancle bones receaved strenght/and he sprange/stode/and also walked/and entred with them into the temple walkinge/and leapynge/and laudynge god.

And all the people sawe hym walke and laude God. And they knewe hym/that ytt was he whiche sate and begged at the beautifull gate of the temple. And they wondred/and were sore astonnyed at that which had happened vnto hi. As the halt whych was healed helde Peter and Jhon/all the people ranne amased vnto them in Solomons hall.

When Peter sawe that he answered vnto the people: Yemen off Israhell/why marvayle ye at this? Or why loke ye soo stedfastly on vs/as though by oure awne power/or holynes we had made thys man goo? God off Abraham/Isaac/and Jacob/the God off oure fathers hath glorified hys sonne Jesus/whom ye betrayed/and denyed in the presence of Pilate/when he had iudged hym to be lowsed: but ye denyed the holy and iust/and desyred that he shulde geve you a murtherer/and kylled the lorde off lyfe whō god hath raised from deeth/of the which we are witnesses: And hys name thorow the fayth off hys name hath made thys man sounde whom ye se and knowe. And the fayth which ys by hi/hath to thys man geven thys health/in the presence of you all.

And nowe bretheren I wote wele that thorow

ignorauncye have doneytt / as did alsoyoure
heddes. Butt God which shewed before by the
mougth off all hys prophetf that Christ shulde
suffre hath thus wyse fulfilled it. Repēt yether-
fore and turne that youre synnes maye be done
awaye whēthe tyme of comforte cōmeth / which
we shall have of the presence of the lorde / ād whē
god shall sende hī / which before was preached
vnto you / that is to wite Jesus Christ / whych
must he vētreceave vntill the tyme that all thyn-
gf be restored agayne / which god hath spokē by
the mougth off all hys holy prophetf sence the
worlde began.

For Moses sayd vnto the fathers: A prophet
shall youre lorde god rayse vp vnto you / won of
youre brethren / lyke vnto me / hym shall ye hea-
re tall thīgf whatsoever he shall saye vnto you.
For the tyme will come / that every soule which
shall not heare that same prophet / shalbe extyled
frō the people. Also all the prophetf frō Samu-
ell / and thence forth as many as have spoken /
have inlyk wyse tolde of these dayes. Ye are the
chyldren of the prophetf / and to you pertayneth
the testament that god hath made vnto oure fa-
thers saying to Abrahā: Even in thy seede shall
all the kynredf of the erth be blessed. Fyrst vnto
you hath god raysed vp his sonne Jesus / and hī
he hath sent to blysse you / that every one off you
shulde turne from his wickednes.

## The. iiij. Chapter.

AS they spake vnto the people / the prestf ād
the ruelar off the temple / and the saduces

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cam apon them / takynge greveously that they taught the people and preached in the name off Jesus the resurrection from deeth. And they layde hondes on them / and put them in holde vntill the nexte daye. For itt was nowe even tyde. Many of thē which herde the wordes beleved / and the noumbre off the men was aboute fyve thousande.

Bytt chaunsed on the morwe that their ruelers / and seniours / and scribes / as Annas the chefe prest / and Cayphas / and Jhon and Alexander / and as many as were off the kynred off the hye prest / were gaddered to gedder at Jerusalem / and set them in the myddes / and axed by what power / or i what name have ye done this syrs? Then Peter full of the holy goost sayd vnto them. Ye ruelars of the people / and seniours of israhel / if we this daye are examined of the goode dede done to the sycke man by what meanes he is made whole: beytt knowen vnto you all / and to all the people of israhel / that in the name of Jesus Christ of nazareth / whom ye crucified / and whom god raysed from deeth agayne / thys man stondeth heare present before you whoale. This is the stone cast a syde of you bylders which is sett in the chefe place of the corner. Nether is there health in eny other. Nor yet also is there eny other name geven to men wherin we must be saved.

When they sawe the boldnes off Peter and Jhon / And knew that they were vnlerned men and laye people / they marveylled / and they knew them / that they were with Jesu. Seinge al-

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ignorauncye have doneytt / as did alsoyoure heddes. Butt God which shewed before by the mougth off all hys prophets that Christ shulde suffre hath thus wyse fulfilled it. Repet ye therfore and turne that youre synnes maye be done awaye whē the tyme of comforte cōmeth / which we shall have of the presence of the lorde / and whē god shall sende hī / which before was preached vnto you / that is to wite Jesus Christ / whych must he vētreceave vntill the tyme that all thyngs be restored agayne / which god hath spokē by the mougth off all hys holy prophets sence the worlde began.

For Moses sayd vnto the fathers: A prophet shall youre lorde god rayse vp vnto you / won of youre brethren / lyke vnto me / hym shall ye hearē all thigs whatsoever he shall saye vnto you. For the tyme will come / that every soule which shall not heare that same prophet shalbe eryled frō the people. Also all the prophets frō Samuell / and thence forth as many as have spoken / have in lyk wyse tolde of these dayes. Ye are the chylderen of the prophets / and to you pertayneth the testament that god hath made vnto ours fathers saying to Abrahā: Even in thy seede shall all the kynreds of the erth be blessed. Fyrst vnto you hath god raysed vp his sonne Jesus / and hī he hath sent to blysse you / that every one off you shulde turne from his wickednes.

## The. iiij. Chapter.

AS they spake vnto the people / the prestes and the ruelar off the temple / and the saduces

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cam apon them / takynge greveously that they taught the people and preached in the name off Jesus the resurrection from deeth. And they layde hondes on them / and put them in holde vntill the nexte daye. For itt was nowe even tyde. Many of thē which herde the wordes beleved / and the noumbre off the men was aboute fyve thousande.

Hytt chaunsed on the morwe that their ruelers / and seniours / and scribes / as Annas the chefe preest / and Cayphas / and Jhon and Alexander / and as many as were off the kynred off the hye preest / were gaddered to gedder at Jerusalem / and set them in the myddes / and axed by what power / or i what name have ye done this syrs? Then Peter full of the holy goost sayd vnto them. Ye ruelars of the people / and seniours of israhel / if we this daye are examined of the goode dede done to the sycke man by what meanes he is made whoale: beytt knowen vnto you all / and to all the people of israhel / that in the name of Jesus Christ of nazareth / whom ye crucified / and whom god raysed from deeth agayne / thys man stondeth hear present before you whoale. This is the stone cast a syde of you bylders which is sett in the chefe place of the corner. Nether is there health in eny other. Nor yet also is there eny other name geven to men wherin we must be saved.

When they sawe the boldnes off peter and Jhon / And knew that they were vnlerned men and laye people / they marveyled / and they knew them / that they were with Jesu. Seinge al-

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so the man whych was healed stondynge wyth them/ they coulde nott saye agaynst yt/ but comaunded them to goo a syde out of the counsell/ And commened amonge them selves sayinge: what shall wedo to these men? For a manyfest signe is done by them/ and is openly knowen to all them that dwell in Jherusalem/ and we cannott denye it: But that it be noysed no father amonge the people/ lett vs threaten and thaurge them that they speake hencefoorth to noo man in this name.

And they called them/ and cōmaunded them that in noo wyse they shulde speake or teache in the name off Jesu. Butt Peter and Jhon answered vnto them and sayde: whither yt be right in the syght of god to obeye you moare then god iudge ye. For we cannot butt speake that which we have sene and herde. Soo threatened they them and lett them goo/ And founde noo thynge howe to punnysshe them/ be cause of the people: For all men lauded God for the myracle whych was done. For the man was above fourty yeare olde/ on whom this myracle of healinge was shewed.

As sone as they where let goo they cam to their felowes/ and shewed all that the hye prestes and seniours had sayde. When they herde that/ with one myndethey lyfte vp their voyces to god and sayde: Lorde/ thou arte God which hast made heven and erth/ the see and all that in the ys/ whych by the mouth off thy servannt David hast sayd: Why did the hethen grudge/ and the people immagen vayne thynges. The kyn-



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gs off theerth stode vp and the rulars cam to gedder agaynst the lorde/ And agaynst his Thrist.

For off a trueth agaynst thy holy chylde Jesus/ whom thou hast annoynted/ bothe Herode and also poncius pilate wyth the gentyls/ and the people off Israhel/ gaddered them selves to gedder for to do whatsoever thy honde and thy counsell determened before to be done. And nowe lorde beholde their threatenyngs/ and graunte vnto thy servaunts wyth all confydence to speake thy worde. So that thou stretche forth thy honde that healynge/ and signes/ and wonders be done by the name off thy holy chylde Jesus. And as sone as they had prayed/ the place moved wheare they were assembled to gedder/ and they were all filled with the holy goost/ and they spake the worde of god boldely.

The multitude of them that beleved/ were off won hert/ And off won soule. Also none off them sayde/ that eny thynge off those wych he possessed was his awne: Butt had all thynges commen. And with greate power gave the Apostles witnes off the resurreccion off the lorde Jesu. And grett grace was with them all. Nether was there eny amonge them that lacked. For as many as were possesers off londs or housses/ solde them and brought the pryce off tho thyngs whych were solde/ and layed yt doune att the Apostles fete. And distribucion was made vnto every man accordynge as he hade nede.

And Joses which was also ealled of the apo-

stles Barnabas (that is to saye the sonne of cō-
solacion/beynge a levite/and off the countre off
Cipers) had londe/and solde itt/and layde the
pryce doune att the apostles fete.

## The v. Chapter.

A Certayne man named Ananias with Sa-
phira his wyfe solde a possession/and kep-
te awaye parte of the pryce (his wyfe also beyn-
ge of counsell) and brought a certayne parte ād
layde itt doune att the apostles fete. Then sayde
Peter: Ananias how is it that satan hath filled
thyne hert/thatt thou shuldest lye vnto the holy
goost/and kepe awaye parte off the pryce off the
lyvelod: Pertayned it not vnto the only? And af-
ter it was solde/was not the pryce in thyne aw-
ne power? Howe is it that thou hast conceaved
this thynge in thyne herte? Thou hast nott lyed
vnto men/but vnto God. When Ananias hert-
de these wordes/he fell doune and gave vp the
goost. And grett feare cam on all them that these
thynges herde. And the yonge men roose vp and
put hym a parte/and caryed hym out/and buri-
yed hym.

Yit fortuned as it were aboute the space of iij.
houres after/that his wyfe cam in ignoraunt of
that which was done. Peter sayde vnto her: Tell
me/solde ye the londe for so moche? And she say-
de: ye for so moche. Peter sayd vnto her: why ha-
vey e agreed to geder/to tempt the spirete off the
lorde? Loo/the fete off them which have buryed
thy husbande are at the dore/and shall cary the
out/thē she fell doune straycht waye at his fete

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and yelded vp the goost. The yonge men cam in
and founde her ded/ and caryed her out and buryed
her by her husbande. And grett feare cam on all
the congregacion. And on as many as herde it.

By the hodes of the Apostles were many sig-
nes and wondres shewed amonge the people.
And they were all togedder wyth one accorde in
Solomons hall. And of other durst noo man ioy-
ne hym silfe to them: but the people magnyfyed
them. The noumbre of them that beleved in the
lorde bothe of men and wemen grewe moare and
moare in somoche that they brought their sicke i-
to the strettes/ and layde them on beddes and pa-
lletts/ that at the lest waye the shadowe off Peter
when he cam by/ myght shadowe some of them.
There cam also a multitude out off the cites ro-
und about vnto Jerusalem/ bryngyng wyth the
their sicke and them whych were vexed with vn-
clene spirites. And they were healed every won.

The chefe preste arose vp and they thatt were
with hym (which is the secte off the Saduces)
and were full of indignacion/ and layde hondes
on the apostles/ and put them in the comen pre-
son: but the angell of the lorde by night opened
the presondoze/ and brought them forthe/ and
sayde: goo steppe forthe/ and speake in the tem-
ple to the people all the wordes of this lyfe. Whe
they herde that/ they entred into the temple erly
in the mornynge and taught.

The chefe preest camand they that were with hi
and called a counsell togedder/ and all the seni-
ours off the chyldren off Israhel/ and sent to the
preson to fett them. When the ministers camand

æ

founde thē nott in the preſon / they cam agayne and tolde ſayinge: The preſon founde we ſhut with all diligence / and the keepers ſtondynge wi-th out before the dores: but when we had open-ned we founde no man with in. When the chefe preſt of all and the rueler of the temple / and the hye preſtes herde theſe thynges / they douted off them / where vnto this wolde growe.

Then cam won and ſhewed them: Loo the mē thatt ye putt in preſon ſtonde in the temple / and preache to the peple. Then went the rueler of the temple with miniſters / and brought them with out violence. For they feared the people leſt they ſhulde have bene ſtoned. And when they had b-rought them / they ſett them before the counſell. And the chefe preſte axed them ſayinge: Did nott we ſtraytely commaunde you that ye ſhulde not reache in this name? and behold ye have fylled Jeruſalem with youre doctrine / and ye intende to bryng this mans bloud apon vs.

Peter and the other apoſtles anſwered / and ſayde: We ought moare to obey God then men. The God of oure fathers rayſed vp Jeſus / wh-om ye ſlewe ād hanged on tre. Hym beynge a ru-eler ād a ſaveoure hath god exalted with his ri-ght honde / for to geve repentaunce to Iſrahell and forgevenes of ſynnes. And we are his reco-rdes as concernynge theſe thynges: and alſo the holy gooſt / whom God hath geven to them that obey hym. When they herde that they clave a-ſun-der / and ſought meanes to ſlee them. Then ſto-de there vp won in the counſell / a phariſey na-med Gamaliell / a doctour off lawe / had in auc-

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torite amonge the people and cõmaunded to put the apostles a syde a lytell space/ And sayde vnto them: Men of Israhell take hede to youre selves what ye entende to do as touchinge these mẽ. Before these dayes rose vp one Theudas bostynge hym silfe/ to whom resorted a nombre off men/ about a foure hondred/ which was slayn/ and they all which beleved hym were scatred a brode/ and brought to nought. After this man arose there vp won Judas off Galile/ in the tyme whẽ tribute begã/ and drewe awaye moche people after hĩ. He also perisshed: ãd all even as many as harkened to hym are scattered a brood.

And nowe I saye vnto youre refrayne youre selves from these men/ and let them alone: For yff this counsell or werke be of men/ itt will come to nought: but and if it be of God/ ye cã not destroye it/ lest haply ye be foũde to stryve agaynst god And to hym they agreed/ ãd called the apostles/ and bett them/ and cõmaunded that they shulde not speake in the name of Jesu/ and lett thẽ goo.

And they departed from the counsell reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple/ and in every houssẽ they ceased nott/ teachynge and preachynge Jesus Christ.

## The vj. Chapter.

In those dayes as the nombre of the disciples grewe/ there arose a grodge amonge the grekes agaynste the ebrues/ because theyr wydowes wer despysed in the dayly mynystracion. Thẽ the twelve called the multitude of the disci-

ples to gedder and sayde: it is nott mete that we
shulde leave the worde of god ād serve at the ta-
bles/wherfore brethren loke ye out amonge you
seven mē of honest reporte/full of the holy gooste
and wisdō/which we maye apoynte to this neds
full busines: but we woll geve oure selves conti-
nually to prayer/and to the ministracion off the
worde. And the sayinge pleased the whoale mul-
titude wele. And they chose Stevē a man full off
fayth/and off the holy gooste/and Philip/and
Prochorus/and Nichanor/and Timon/and
Permenas/ād Nicholas a proselite of antioche/
which they sett before the apostles/ād thoy pra-
yed and layde their hondes on them.

And the worde of god encreasyd/and the no-
umbre of the disciples multiplied in Jerusalem
greatly/And a grett company of the prestes we-
re obedient to the faythe. Steven full off faythe
and power did grett wonders/and myracles a-
monge the people. Thē there arose certayne off
the Sinagoge/which are called lebertines/and
Sirenens/and Alexandrians/and Cicilians/
and Asians/and disputed with Steven. And
they coulde not resist the wisdom/ād the spirete/
with which spirete he spake. Then sent they ī men
which sayd: we have herde hym speake blasphe-
mous wordes agaynst Moses/ād against god/
and they moved the people/and the senioures/
and the scribes: and they cam apon hym and ca-
ught hym/and brought hym to the counsell/and
brought forth falce witnesses whych sayde: Thi-
is man ceasith not to speake blasphemous wor-
des agaynst thys holy place and the lawe/for

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we herde hym saye/ This Jesus off Nazareth shall destroye this place/ and shall chaunge the ordinances whych Moses gave vnto vs. And all that sate i the counsell lokyd stedfastly on hi/ and sawe hys face as it had bene the face off an angell.

## The. vij. Chapter.

Then spake the chefe prest: ys it even soo. And he sayde: ye men/ brethren/ and fathers/ harken to. The God off glory apered vnto oure father Abraham whil he was yet in mesopotamia/ before he dwelt in charran/ and sayd vnto hym: come out of thy contre/ and from thy kynred/ and come into the londe whych I shall shewe vnto the. Then cam he out off the londe of caldey/ and dwelt in charra. And after that as sone as his father was deed/ he brought him into this lande/ where in ye nowe dwell/ and he gave hym none inheritaunce in it/ no not one fote of grounde. And promised that he wolde geve it to hym and to hys seed after hym/ when as yet he had no chylde.

God verele spake on thys wyse/ thy seed shall be a dweller in a straunge londe/ and they shall put them in bondage/ and shall entreate them evyll. iiij. C. yeares. And the nacion to whom they shalbe in bondage/ will I iudge (sayde god) and after that shall they come forthe/ and serve me in this place. And gave hym the testament of circumcision/ and he begat Isaac/ and circumcised hym the viij. daye/ ad Isaac begat Jacob. and Jacob the twelve patriarkes.

And the patriarkl havinge indignacion solde Joseph into Egipte/ and God was wit hym and delivered hym out off all his adversites. ād gave hym faveour and wisdom in the sight off Pharao kynge off Egipte/ And Pharao made hym governer over Egipte/ and over all his housholde.

Then cam there a derth over all Egipt/ and Canaan/ and grett affliccion/ and our fathers founde no sustenaunce. When Jacob herde that there was corne in Egipte/ he sent oure fathers fyrst/ ād when he had sent them the secounde tyme/ Joseph was knowen off his brethren/ and Josephs kynred was made knowne vnto Pharao. Then sent Joseph and caused his father to be brought and all his kynne/ thre score and. xv. soules. And Jacob descended into Egipte/ and deyed bothe he and oure fathers/ and were translated into Sichem/ and were put in the sepulcre that Abraham bought for money of the sonnes of Emor/ at Sichem.

When the tyme off the promes druenye (which God had promysed with anothe to Abraham) the people grewe and multiplied in Egipte till another kynge arose which knewe nott off Joseph. The same dealte suttelly with oure kynred/ and evyll intreated oure fathers/ and made them to cast awaye their chyldren/ that they shulde not remayne alyve. The same tyme was Moses borne/ and was a propper childe in the sight of God/ which was norisshed vp in his fathers housse thre monethes. When he was cast out Pharoes doughter toke hym vp/ and noris-

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shed hym vp for her awne sonne. And Moses was learned in all manner off wisdom of the Egipcians/ and was mighty in dedes and in wordes.

When he was full forty yeare olde/ it cam into his hert to visit his brethren/ the chyldren off Israbel. And when he sawe one off them suffre wronge/ he defended hym/ and avenged his quarell that had the harme done to hym/ and smote the egipcian. For he supposed hys brethren wolde have vnderstonde howe that God by his hondes shulde geve them health: butt they vnderstode nott.

And the nert daye he shewed hym silfe vnto them as they strove/ and wolde have sett them atone agayne sayinge: Syrs ye are brethrē why hurte ye won another? but he that did his neghbour wronge/ thrust hym awaye sayinge: Who made the a ruelar rād a iudge amonge vs? Wylt thou kill me/ as thou diddest the egipcia yester daye? Then fleed Moses at that worde/ and was a stranger in the londe off Madian/ Where he begat two sonnes.

When .xl. yeares were expired/ there apered to hym in the wildernes of mounte Sina the angell off the Lorde in a flam off fyre in a busshe. When Moses sawe itt he wondred at the sight/ and drue neare to beholde it. And the voyce off the Lorde spake vnto hym: I am the God of thy fathers/ the God of Abrahā/ the God of Isaac and the God off Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to hym Putt off thy shewes from thy fete/ for the place

where thou stondest is holy grounde. I have perfectly sene the affliccion off my people which is in Egipte/ and I have herde theyr gronynge/ and am come doune to deliver them. And nowe come and I will sende the into Egipte.

The same Moses whom they forsoke sayinge: who made the a ruelar and a iudge: God sent bothe a ruelar and a deliverer/ by the hondes of the angell which apered to hym in the bousshe This man brought them outt shewynge wondes rs and signes in Egipte/ and in the reed see/ and in the wilderness xl. yeares. This is that Moses which sayde vnto the chyldren off Israhell: A prophet shall youre lorde God rayse vp vnto you of youre brethren lyke vnto me/ hym shall ye heare.

This is he that was in the cōgregacion/ in the wildernes with the angell which spake to him in the mounte Syna. and with oure fathers. Thys man receaved the worde of lyfe to geve vnto vs/ to whom oure fathers wolde not obeye: But cast it from them/ and in their hertes turned backe agayne into Egypte/ sayinge vnto Aaron: Make vs goddes to goo before vs. For we wote nott what is become of this Moses that brought vs outt of the londe off Egipte. And they made a calfe in those dayes/ and offered sacrifice vnto the ymage/ and reioysed in the workes of theyr awne hondes.

Then God turned hym silfe/ and gave them vp/ that they shulde worshipp the starres of the skye/ as it is written in the boke of the prophets: O ye off the housse off Israhell: have ye geven

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vnto me offerynges or sacrifice / by the space off xl. yeares in the wildernes? And ye toke vnto you the tabernacle off Moloch / and the starre off youre god Remphan / figures which ye made to worshippe them. And I will translate you beyonde Babilon.

Oure fathers had the tabernacle of testimony in wildernes / as he had apoynted them speakynge vnto Moses / that he shulde make it accordynge to the fassion that he had sene / which tabernacle oure fathers receaved / and brought it in with Josue into the possession of the gentyls / which gentyls god drave out before the face of oure fathers vnto the tyme of David / which founde favour before god / & desired that he myght fynde a tabernacle for the God off Jacob. And Solomon bylt hym an housse.

But he that is hyest of all dweleth not in temples made with hondes / as sayth the prophete: Heven is my seate / and erth is my fote stole / what housse will ye bylde for me sayth the lorde? or what is my restynge place? hath nott my honde made all these thynges?

Ye stiffenecked & of vncircumcised hertes & eares: ye have all wayes resisted agaynste the holy goost: as youre fathers did / so do ye. Which off the prophetes have not youre fathers persecuted? And they have slayne them / which shewed before off the cōmynge off that iust / whom ye have betrayed and mordred. And ye also have receaved a lawe by the ordinaunce off angels / and have not kept itt.

When they herde these thynges / their hertes

clove a sunder/and they gnasshed on hym with their tethe. He beynge full of the holy goost loked vp with his eyes into heven and sawe the maiestie off God/and Jesus stondynge on the ryght honde of god/and sayde: loo/I se the hevens open/and the sonne off man stonde on the ryght honde of god. Then they gave a shute with a loude voyce/and stopped their eares and ranne apon hym all at once/and caste hym out off the cite/and stoned hym. And the witnesses layde doune their clothes att a yonge mannes fete named Saul. And they stoned Steven callynge on and savige: Lorde Jesu receave my sprete. And he kneled doune and cryed with a loude voyce: lorde impute not this synne vnto them/For they wote not what they do. And whē he had thus spoken he fell a slepe.

## The. viij. Chapter.

Saul had pleasure ī his deeth. At that tyme vas there a grett persecucion agaynst the congregacion which was att Jherusalem/and they were all scattered abroade thorowout the regions of Jury and Samaria/except the apostles. Thē devout men dressed Steven/and made grett lamentacion over hym. Saul made havocke off the congregacion entrynge into every housse/and drewe out bothe man and woman/ād thrust them into preson. They that were scattered abroade went every where preachyng the worde. Then cam Philip into a cite off Samaria and preached Christ vnto them. And the pe-

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ople gave hede vnto those thynge whych Philip spake wyth one accorde / in thatt they herde and sawe the miracles which he did. For vnclene spretes cryinge with loude voyce cam out of many which were possessed off them / Many taken with palseys / and many that halted were healed. And there was gret ioye in that cite. There was a certayne man called Simon / which before tyme in the same cite / vsed witche crafte ād bewithched the people / sayinge that he was a mā that coulde do greate thinge. Whom they regarded / from the lest to the gretteste sayinge: this ys that power of god / which is called gret. Wyth hym they sett moche by / because of longe tyme wyth sorcery he had deluded their wittes. As sone as they beleved Phillipes preachynge off the kyngdome off God and off the name of Jesu Christ / they were baptised bothe men and wemen. Thē Simon hym selfe beleved and was baptised / And continued with Phillip / and wondered beholdynge the miracles and signes / which were shewed.

When the Apostles which were at Jerusalē herde saye that Samaria had receaved the worde of god / they sent vnto them Peter and Jhon / which when they were come / prayed for them / that they myght receave the holy goost. For as yet he was come on none off them: Butt they were baptised only in the name off Christ Jesu. Then layde they their hondes on them / ād they receaved the holy goost.

When Simon sawe thatt thorowe laytnge on off the Apostles hondes on them / the holy

goost was geven: he offered them money sayinge: Geve me also this power/ that on whom soever I laye hondes/ he maye receave the holy goost. Then sayde Peter vnto hym: Perissh thou and thy money togedder. For thou wenest that the gyfte of god maye be obteyned with money: thou hast nether parte nor fellishippe in this busines. For thy hert is not right i the sight of god. Repent therfore of this thy wickednes/ and praye God that the thought off thyne hert maye be forgeven the. For I perceave that thou arte full of bitter gall/ and wrapped in iniquyte.

Then answered Simō and sayde: Praye ye to the lorde for me that none off these thynges which ye have spoken fall on me. And they whē they had testified/ and preached the worde of the lorde returned to Jerusalem and preached the gospell in many cites of the Samaritans.

The angell of the lorde spake vnto Philip sayinge: Aryse and goo towardes mydde daye vnto the waye which leadeth from Jerusalem vnto Gaza/ which is in the desert. He arose and went on/ and beholde a man off ethiopia which was gelded/ and of greate auctorite with Candace quene of the ethiopians/ which had the rule off all her treasure/ cam to Jerusalem for to praye. as he returned home agayne sittynge in his charett he redde Esay the prophet.

The sprete sayde vnto Philip: Goo neare and ioyne thy silfe to yonder charet. Philip ranne to hym/ and herde hym rede Esay the prophet and sayde: Vnderstondest thou what thou redest? And he sayd: howe can I/ except I had a gyde?

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And he desyred Philip that he wold come vp ād
sit with hym. The tener off the scripture which
he redde was this. He was ledde as a shepe to be
slayne: And lyke a lambe dom before his sherer/
so opened he nott his mougth/ in that he subm-
itted hym silfe/ his iudgement was exalted: who
shall declare his generation? for his life is takē
from the erthe. The gelded man answered Phi-
lip and sayde: I praye the off whom speaketh
the prophet this? of hym silfe? or off some other
man?

Philip opened his mougth/ ād began at the
same scripture/ and preached vnto hym Jesus.
And as they went on their waye/ they cam vnto
a certayne water/ and the gelded man sayde: Se
here is water/ what shall lett me to be baptised?
Philip sayde vnto hym: If thou belevewith all
thyne hert/ thou mayst. He answered sayinge:
I beleve that Jesus Christe is the sonne of God
And cōmaunded the charet to stonde still. And
they went doune both e to the water: both Phi-
lip ād also the gelded mā. And he baptised hym.
As sone as they were come out off the water the
spirete off the lorde caught Philip. And the gel-
ded man sawe hym no more. And he wēt on his
waye reioysynge: butt Philip was founde at A-
zotus. And he walked thorowe out the countre
preachynge i their cites/ till he cam to Cesarea.

## The. ix. Chapter.

SAul yet brethynge out threatnyng? and sl-
aughter agaynst the disciples of the lorde/

went vnto the hye preste/ and desired of hym letters to damascō/ to the sinagoges: that yf he founde eny of this waye whether they wer men or wemen / he myght brynge them bounde vnto Jerusalem. As he went on his iorney/ hit fortuned that he drue neye to damascō/ and sodenly there shyned rounde about hym a lyght from heven. And he fell to the erth/ and herde a voyce saynge to hym: Saul/ Saul/ why persecutest thou me? And he sayde what arte thou Lorde? The lorde sayd/ I am Jesus whom thou persecutest/ it shalbe harde for the to kycke agaīst the pricke. He bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And the lorde sayde vnto hym: Aryse and goo into the cite/ and ytt shalbe tolde the what thou shalt do.

The men which acompanyed him on his waye stode amased/ for they herde a voyce/ butt sawe no man. Saul arose from the erth / And whē he had openned his eyes he sawe noo man. Then ledde they hym by the honde/ ād brought him into damascon. And he was iij. dayes wythout sight/ and nether ate nor dranke.

There was a certayne disciple att Damascon named ananias/ to hym spake the lorde in a vision: Ananias. And he sayde: I am here lorde. And the lorde sayde vnto hym: aryse and goo into the strete whych ys called strayght/ and seke in the housse off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth/ And hath sene in a vision a man named Ananias commynge in vnto hym/ And puttynge hys

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hondes on hym / thatt he myght receave hys
ſight.

Ananias answered: Lorde I have herde by
many off thys man / howe moche hurte he hath
done to thy ſanctes att Jheruſalem / and in thys
place he hath auctorite off the hye prieſtes to by-
nde all that call on thy name. The lorde ſayde
vnto him: Goo thy wayes: for he is a choſen ve-
ſſell vnto me / to beare my name before the gen-
tyls / and kyngſ / ād the chyldren off iſrahel. For
I wyll ſhewe hym howe grett thynges he muſt
ſuffre for my names ſake.

Ananyas went hys waye and entryd into the
houſſe and putt his hondes on hym and ſayde:
brother Saul the lorde that apperyd vnto the
ī the waye as thou camſt / ſent me vnto the / that
thou myghteſt receve thy ſight and be filled wi-
th the holy gooſt. And immediatly there fell frō
his eyes as ytt had bene ſcales and he receaved
his ſight / and aroſe and was baptiſed. And re-
ceaved meate and was comforted.

Then was Saul a certayne dayes wyth the
diſciples which wer at Damaſcon. And ſtreight
waye he preached Chriſt in the Sinagogſ howe
that he was the ſonne off God. All that herde
hym wer amaſed and ſayde: ys nott this he that
ſpoylled them whych called on this name in Je-
ruſalem? And cam hydder for the entent that he
ſhulde bryng them bounde vnto the hye prieſtes?
Saul encreaſed in ſtrengthe / And confounded
the iewes which dwelte at damaſcon affirminge
that this was very Chriſt.

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After a good while/ the iewes toke counsell amonge them selves to kyll hi. But there awayte wer knowen of Saul. And they watched att the gatꝭ daye and nyght to kyll hym. Then the disciples toke hym by nyght/ and putt hym thorowe the wall and lett hym doune in a basket.

When Saul cam to Jerusalem he assayde to cople hym silfe with the apostles/ and they wer all afrayde of hym and beleved not that he was a disciple. But Bernabas toke hym ād brought hym to the apostles and tolde them howe he had sene the lorde in the waye and had spoken wyth hym: and how he had done boldely at damascō in the name off Jesu/ And he had his conversacion with them att Jherusalem/ and quitt hym silfe boldly in the name off the lorde Jesu. And he spake and disputed wyth the grekꝭ and they went aboute to slee hym. When the brethren knew of that/ they brought hym to cesarea/ and sent hym forth to tharsus. Then had the congregacions rest thorowoute all iewry and galile ād samary/ and wer edified/ and walked in the feare of the lorde/ And multiplied by the comforte of the holy gost.

Hit chaūsed that as Peter walked throughoute all quarters/ he cā to the sainctꝭ which dwelt at lydda and there he founde a certaine man namyd Eneas/ whych had kepte hys bed viij. yere sicke of the palsey. Then sayde Peter vnto hym: Eneas/ the lorde Jesus Christ make the whole. Aryse and make thy beed. And he arose immedyatly. And all that dwelt at lydda and assarō sawe hym/ and tourned to the lorde.

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Ther was at Joppa a certayne woman (which was a disciple named Tabitha/ which by interpretacion is called dorcas) she was full off good warkf ād almes dedes/ which she did. Hit chaunsed in those dayes thatt she was sicke and dyed. When they had wesshed her and layd her in a chamber: Be cause lydda was nye too Joppa/ and the disciples had herde that Peter was there/ they sēt vnto hym/ desyrynge hym that he wolde not be greved to come vnto them.

Peter arose and cam with them: when he was come they brought hym in to the chamber/ and all the widdows stode roūde aboute hym wepynge ād shewynge the coottf and garmentf which dorcas made whill she was with the. Peter putt them all forth and kneled doune and prayde ād turned hym to the body/ and sayde: Tabitha aryse. She opened her eyes/ ād whē she sawe Peter she sat vppe/ And he gave her his honde and lyft her vppe/ and called the sainctf and widdowes and shewed her alyve. And hit was knowne throwout all Joppa/ and many beleved on the lorde. And hit fortuned that he taryed many days in Joppa with one Simon a tanner.

## The. x. Chapter.

There was a certayne man in Cesarea called Cornelius/ a captaine of the soudyers of ytaly/ a devoute man/ and won that feared God with all his houssolde/ which gave moche almes to the people/ and prayde God alwaye. The same mā sawe in a vysion eppently about the nynthe houre of the daye the angell of god

commynge in vnto hym / and sayinge vnto hym: Cornelius. when he loked on hym / he was afrayde / and sayde: what is it lorde? He sayde vnto hym: Thy prayers ād thy almeses ar come vppe in to remēbraunce in the presence of God. And nowe sende men to Joppa / and call for one Simon named also Peter. he lodgeth with won Simon a tanner / whose housse is by the see syde. He shall tell the / what thou oughtest to doo. When the angell which spake vnto Cornelius was departed / he called two of his housholde / and a devoute soudier off them thatt wayted on hym / to whom he tolde all the mater / and sent them to Joppa.

On the morowe as they went on their iorney ād drewe nye vnto the cite / Peter went vppe in to the vpermost parte of the housse to praye / aboute the vj. houre. Then wexed he an hongred / ād wolde have eaten. whill they made redy for hym He fell into a traunce / and sawe heven openned / and a certayne vessell come doune vnto hym / as it had bene a greate shete / knytt at the iiij. corners / and was lett doune to the erth / wherein wer all maner of iiij. foted beastes of the erth and vermen ād wormes / and foules off the ayer. And a voyce spake vnto hym from hevē: Ryse Peter Kyll and eate. Peter sayde: God forbyd lorde / for I have never eaten eny thynge that is commen or vnclene. And the voyce spake vnto hym agayne the seconde tyme: What God had clensed thatt make thou not commen. This was doune thryse And the vessell was receaved vppe agayne into heven.

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Whyle Peter mused in hym silfe what this vision which he had sene meant/ beholde/ the men which were sent from Cornelius/ had made inquyrance for Simons house/ and stode before the dore. And called oute wō and axed whether Simon which was also called Peter/ were lodged there. Whyll Peter thought on this vysion/ the spirite sayde vnto hym: Loo/ men seke the. aryse therfore/ get the doune/ and goo with them/ and doute not. For I have sent them. Peter wēt doune to the men which were sent vnto hym from Cornelius/ and sayde: Loo/ I am he/ whom ye seke. what is the cause wherfore ye are come? They sayde vnto hym: Cornelius the captayne a iuste man/ and won that feareth God/ and off good reporte amonge all the people of the iewes was warned by an holy angell/ to sende for the ī to his house/ and to heare wordes of the. Then called he them in/ and lodged them.

On the morowe Peter went with them/ and certayne brethren from Joppa accompanyed hym. And the thyrde daye entred they into Cesaria. Cornelius wayted for them/ and had called to gedder his kynsmen/ and speciall frendes. And as it chaunsed Peter to come in/ Cornelius met hym/ and fell doune at his fete/ and worshipped hym. Peter toke hym vppe/ sayinge: Ryse vp I my silfe am a man. And as he talked with hym he cam in/ and founde many that were come to gedder/ And he sayde vnto them: Ye knowe howe that hyt is an vnlawefull thynge

for a man beynge a iewe to company or come vnto an alient: But god hath shewed me that I shulde not call eny mā commen or vnclene: therfore cam I vnto you with outen scruple/ as sone as I was sent for. I aske you therfore: for what intend/ have ye sent for me?

And Cornelius sayde: This daye nowe. iiij. dayes I fasted/ ād at the nynthe houre I prayde in my house/ and beholde/ a mā stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is herde/ and thyn almesdedes are had in remembraunce in the sight of God. sende therfore to Joppa/ and call for Simon which is also called Peter. He is lodged in the house off wō Simon a tanner by the see syde/ the which as sone as he is come/ shall speake vnto the. Thē sent I for the immediatly/ and thou hast well done for to come. Nowe are we all here/ presente before god to heare all thynges that are commaunded vnto the of God.

Peter opened his mought and sayde: Of a trueth I perseave/ that God is not parciall/ but ī all people he that feareth hym and worketh righteweanes/ is accepted with hym.

Ye knowe the preachynge that God sent vnto the chyldren off Israhell/ preachynge them peace by Jesus Christe (which is lorde over all thynges) which preachynge was publisshed thorowoute all iewery/ and began in galile/ after the baptim preached by Jhon/ After thatt God had annoynted Jesus off Nazareth with the holy goost/ and with power/ he went aboute doinge goode/ and healynge all that were oppres-

sed with dyvles / for God was with hym. And we are witnesses off all thynges which he did in the londe of the iewes and at Jerusalem / whom they slew / and hounge on tree. Hym God reysed vppe the thyrde daye / and shewed hym openly / not to all the people / butt vnto vs witnesses chosyn before off God / which ate and dronke with hym / after he arose frome deeth. And he cõmaunded vs to preache vnto the people and to testifie / that it is he that is ordened of God a iudge off quycke and deed. To hym geveth all the prophetes witnes / that throwe his name shall receave remission of synnes all that beleve in hym.

While Peter yet spake these wordes / the holy gost fell on all them which herde his preachynge And they of the circuncision which beleved were astonyed / as many as cam with Peter / because that on the gentyls also was sheed oute the gyfte of the holy gost. For they herde them speake with tonges / and magnify God. Then answered Peter: can eny man forbyd water that these shuld not be baptised / which have receaved the holy gost as we le as we? And he cõmaunded them to be baptised in the name of the lorde. Then prayde they hym / to tary a few dayes.

## The xj. Chapter.

**HIt cã to the eares of the apostles and bretheren which were in iewry / that the hethen also had receaved the worde of God. When Peter was come vppe to Jerusalem / they off the circumcysion disputed wyth hym / sayinge: Thou wentest in vnto men vncircumcised / and atest**

with them.

Peter begā and expounde the thynge in order to them sayng: I was in the cite of Joppa prayinge / and in a traunce I sawe a vision / A certen vessell descende as it had bene a large lynnyn clothe / lett doune from heven by the fower corners / And hit cam to me: into the which when I hade fastened myn eyes I consydered and sawe fowere foted beastes off the erth / and vermen ād wormes / and foules off the ayer. I herde also a voyce / sayinge vnto me: Arise Peter / sley and eate. And I sayd: God forbyd lorde / for nothyng comen or vnclene hath att eny tyme entred into my mought. The voyce answered me a gayne from heven count not thou those thyngs comen / which God hath clensed. And this was done threy tymes. And all were takyn vppe agayne into heven.

And beholde immediatly wer thre men come vnto the housse where I was / sent from Cesarea vnto me. And the spirete sayde vnto me / that I shulde goo with them / with out doutinge. moreover these sixe brethren accompanyed me. And we entred into the mans housse. and he shewed vs / how he had sene an angell in his housse / which stod and sayde to hym: Send men to Joppa / and call for Symon / named also Peter he shall tell the wordes / wher by both thou and all thyn housse shalbe saved. As I began to preach / the holy goost fell on them / as he dyd on vs at the begynnynge. Then cam to my remembrāce the wordes of the lorde / howe he sayde: Jhon verely baptised with watber / butt ye shalbe

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baptised with the holy goost. For as moche then as God gave the lyke giftes / as he dyd vnto vs / when we beleved o the lorde Jesus Christ: what was I that I shulde have withstonde God? when they herde this / they held their peace and glorysied God / saynge: Then hath God also to the gentyll graunted repentaunce vnto lyfe.

They which were scattryd abroade thorowe the affliccion that arose aboute steven / walked thorowe oute tyll they cam vnto Phenices and Cypers and Antioche / preachynge the worde to no man / butt vnto the iewes only. Some off them were men off Cypers and off Syrene / which when they were come into Antioche / spake vnto the grekes / and preached the lorde Jesus. And the honde off the Lorde was with them / and a greate nombre beleved and turned vnto the lorde.

Tydyngs off this cam vnto the eares off the congregacion / which was in Jerusalem / And they sente forth Barnabas thatt he shulde goo vnto Antioche. Which when he was come / and had sene the grace off the lorde / was glad / and exhorted them all / thatt with purpose off hertt they wolde continually cleave vnto the lorde. For he was a perfaicte man / and full of the holy goost and off faithe. And moche people was added vnto the lorde. Then departed Barnabas to Tarsus / for to seke Saul / and when he had founde hym / he brought hym vnto Antioche. It chaunsed thatt a whole yere they had their conversacion with the congregacion there / and taught moche people in somoche thatt

the disciples off Antiochewer the fyrst that wer called Christen.

In those days cam prophets from Jerusalē vnto Antioche/ Ther stode vppe won off them named Agabus/ād signified by the spirite/ that there shulde be grett derth throughoute all the worlde/ which cam in passēt the emproure claudius dayes. Thē the disciples every man accordinge to his habilite/ purposed to sende socour vnto the brethren which dwelt in iewry/ whych thynge they also did/ and sent it to the seniours/ by the hondes of Barnabas and Saul.

## The. xij. Chapter.

AT that tyme Herode the kynge layed hondes on certayne of the congregacō/ to vexe them. He kylled James the brother off Jhon with a swerde: and be cause he sawe that it pleased the Iewes/ he proceded forther/ to take Peter also. Thē wer the dayes of vnlevēded breed/ ād when he had caught hym/ he put him in prison/ and delyvered hym to iiij. quaternions off soudiers to be kepte/ entendynge after ester to bringe hym forth to the people. Thē was Peter kepte in prison. But prayer was made with out ceasynge off the congregacion vnto god for hym. When herod wolde have brought hym out vnto the people/ the same nyght slepte peter betwene ij. soudiers/ bounde with two chaynes/ And the kepers before the dore kepte the prison.

And beholde the angell of the lorde was there present/ and a light shyned in the lodge. And he

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smote Peter on the syde/ād steryd hym vppe saynge: aryse vppe quycly. And the cheynes fell of from his hondes. and the angell sayd vnto him: gyrde thy silfe and bynde on thy sandalles/ And so he dyd. And he sayde vnto hym: cast on thy mantle aboute the/ and folowe me. And he cam oute and folowed him/ and wist not that it was truth which was done by the angell/ but thought he had sene a vision. When they were past the fyrst and the seconde watche/ they cam vnto the yeron gate/ that ledeth vnto the cite/ which opened to them by his awne accorde. And they went oute and passed thorowe won stret/ and by and by the angell departed from hym.

And whē Peter was come to hym silfe/ he sayde: nowe I knowe off a surety/ that the lorde hath sent his angell/ and hath delyvered me frō the honde off Herode/ and from all the waytynge fore of the people of the iewes. And as he cōsydred the thynge/ he cam to the housse of Mary the mother of one Jhon/ which was called marke also/ where many were gaddered to gedder in prayer. As Peter knocked at the entry doze/ a damsell cam forth to herke/ named Rhoda. And when she knewe Peters voyce/ she opened nott the entrey for gladnes/ but ran in and told howe Peter stode before the entrey. And they sayd vnto her: thou art mad. And she bare them doune that hit was even so. Then sayde they: it is hys angell. Peter contynued knockynge. When they had openned the doze/ and sawe him/ they were astonyd. He bekened vnto them with his honde to holde ther peace/ and tolde them by what me-

anes the lorde had brought hym oute of preson/ And sayde: goo shewe thys vnto James and to the brethern. And he departed and went into a nother place.

As sone as ytt was daye there was no lytell a doo amonge the soudiers/ what was becum off Peter. When Herode had called for hym/ and founde him not/ he examyned the kepers/ and comaunded to departe. And he descended from Jewry to Cesarea/ ād there abode. Herode was displeased with them off Tyre and Sydon. And they cam all at once/ and made interessiō vnto blastus the kyngs chamberlein/ ād desired peace/ be cause their countrey was norysshed be the kyngs londe. Apon a daye apoynted/ the kynge arayed hym in royall apparell/ and set hym in his seate/ and made an oracion vnto them. And the people gave a shute/ sayinge: Jt is the voyce of a god and not of a man. And immediatly the angell of the lorde smote hī/ be cause he gave not God the honoure/ ād he was eatyn of wormes/ and gave vppe the goost.

The worde off God grewe and multiplied. And Barnabas and Saul returned to Jerusalem/ and fulfilled their office/ and toke with thē Jhon/ which was also called Marcus.

## The. xiij. Chapter.

There were at antioche/ in the congregacion/ prophets ād doctours/ as Barnabas and Symon/ called Nyger/ And lucius of cerene/ and Manahen Herode the tetrarks norsse/

lowe/ and Saul. As they serued God/ and fa-
sted/ The holy gost sayd: seperat me Barnabas
ād Saul/ for the worke where vnto I have cal-
led them. Then fasted they and prayed/ and put
their hondes on them/ and let them goo. And th-
ey after they wer sent of the holy gost/ cam vnto
seleutia/ and from thence they sayled to cyprus.
And when they wer come to salamine/ they she-
wed the worde off god in the synagogf/ vnto the
iewes. And they had Jhon to their minister.

When they had gone over all the yle vnto the
cite of Paphos/ they founde a certayne sorserer/
a false prophet which was a iewe/ named Ba-
riesu/ which was with the rueler off the countre
won Sergius Paulus a prudent man. the same
ruler called vnto hym Barnabas and Saul/
and desired to heare the worde of god The Sor-
serar Elemas (for so was his name by interpre-
tacion) with stode them/ and sought to turne a-
waye the rueler from the faith. Then Saule
which also is called Paul beinge full off the holy
goost/ set hys eyes on hym/ and sayde: O full off
all sutelte and disseytfulnes the chylde off the de-
vyll/ ād the enemye of all righteousnes thou ce-
asest not to pervert the strayght wayes off the
lorde. And nowe beholde the honde off the lorde
is apon the/ and thou shalt be blīde ād not se the
sune for a season. And immediatly fell on hym
a myste and a darknes/ And he went about se-
kynge/ them thatt shulde leade hym by the hon-
de. Then the rueler when he sawe what had
hapened/ beleved/ ād wondred at the doctryne
of the lorde.

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When Paule and they that were with hym/ had shypped from Paphus/ they cā to Perga a cite of Pamphilia. There departed Jhon from them/ and returned to Jerusalem. Butt they wandred thorowe the countres/ from Perga to Antioche a cite in the countre of Pisidia/ ād went in to the synagoge on the saboth daye/ and sate doune. After the lectur of the lawe and the prophetf/ the ruelers of the synagoge sent vnto thē saynge: Ye men ād brethren/ yf ye have eny sermon to exhorte the people/ save on.

Paul stode vppe and beckened with his honde and sayde: Men off Israhel/ and ye that feare God/ geve audience. The God off this people chose oure fathers/ and exalted the people/ whē they dwelt as strawngers in the londe of Egypt/ and with a mighty arme brought them outt off it/ and aboute the tyme off .xl. yeares suffred he their maners in the wildernes. And destroyed vij. nacions ī the londe of Canaan/ and devided their londe to them by Lott. And afterwarde he gave voto thē iudges aboute the space of .iiij C. and .l. yeres vnto the tyme off Samuel the prophet. And after that they desyred a kynge/ and God gave vnto them Saul the sonne off Cis/ a man off the tribe of Beniamin/ by the space off xl. yeres. And after he had putt hym doune/ he set vppe David to be their kynge/ to whome he gave witnes/ saynge: I have founde David the sonne of Jesse/ a man after myne awne hert/ he hesh all full fyll all my will.

Of this manes sede hath God (accordinge to his promes) brought forth to the people off Is-

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rael a savour/ wō Jesus/ when Jhon bad fyrst preached before his cōmynge the baptim off repentaūce to Israhel. When Jhon had fulfylled his course/ he sayde: Whome ye thynke that I am? the same am I not/ but beholde there cometh won after me/ whose shewes of his fete I am not worthy to lose.

Ye men and brethren/ childeren off the genecion of Abraham/ and whosoever amonge you feareth God/ to you is this wo.de of helth sent. The inhabiters of Jerusalem/ and their ruelers because they knewe hym nott/ nor yet the voyc' of the prophet' which are redde every saboth daye/ have fulfylled them in condempnynge hym And when they founde no cause of deeth in hym/ yet desired they Pilate to kyll hī. And when they had fulfylled all that were written of hym/ they toke hym doune from the tree and putt hym in a sepulcre: But God raysed hym agayne from deeth/ ād he was sene many dayes of them/ which cam with hym from galile to Jerusalem which are his witnesses vnto the people.

And we declare vnto you/ howe that the promes made vnto the fathers/ god hath nowe fulfylled vnto vs the children/ in that he reysed vppe Jesus agayne/ evē as it is written ī the fyrste psalme: Thou arte my sonne/ this same daye begat I the. As concernynge that he so reysed hym vppe from deeth/ nowe no more to returne to corrupcion/ he sayd ō this wyse: The holy promyses made to David I will kepe faithfully. Wherfore he saith also ī another place: Thou shallt not syffre thy sanicte to se corrupciō. For David

after he had in his tyme fulfilled the will of god/ he slepte/ and was layd with hys fathers/ and sawe corrupcio. Butt he whom god reysed agayne/ sawe no corrupcion.

Be hit knowne vnto you therfore yemen and brethrē/ that thorowe this man is preached vnto you the forgevenes of sinnes/ And by him are all that beleve iustified from all thyngs from the which ye coulde nott be iustified by the lawe off Moses. Beware therfore lest that fall on you/ which is spoken off in the prophets: Beholde ye despisers/ and wonder/ and perishe ye: for I do a worke in youre dayes/ which ye shall not beleve/ yf a man wolde declare it you.

When the Jewes wer gone oute of the Sinagog/ the gentyls besought them that they wolde preache the worde of god to them betwene the sabboth dayes. When the congregacion was broken vppe/ many of the Iewes and verteous proselits folowed Paul ād Barnabas/ which spake to them and exhorted them to continue in the grace off God. And the nexte saboth daye cam almoste the wholecite to gedder to heare the worde off God. When the Iewes sawe the people/ they were full off indignacion ād spake agaynst those thingꝭ which wer spoken off Paul/ They spake agaynst it/ and dispraysed it/ raylinge on it. Thē Paul and Barnabas were bolde/ and sayde: it was mete that the worde off God shulde fyrst have bene preached to you/ Butt seinge ye putt it from you/ and thynke youre selfes onworthy off everlastynge lyfe/ loo/ we tourne to

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the gentyls. For so hath the lorde cōmaūded vs: I have made the a lyght to the gētyls/ that thou be helth vnto the ende of the worlde.

The gentyls herde/ād were glad ād glorified the worde of the lorde/ and beleved even as many as wer ordened vnto eternall lyfe. And the worde off the lorde was puplisshed thorowe oute all the region. Butt the iewes moved the worshypfull and honorable wemen/ and the chefe men of the cite. And reysed persecucion agaynst Paul and Barnabas/ And expelled them oute off their costt. Butt they shuke of the duste of their fete agaynst them/ and cam vnto Iconium. And the disciples wer fylled with ioye and with the holy goost.

## The.xiiij. Chapter.

It fortuned in Iconium that they wēt both to gedder in to the Sinagoge of the iewes/ and so spake/ that a gret multitude both off the iewes and also off the grekk beleved. Butt the vnbelevinge iewes/ steryd vppe and vnqueted the myndes off the gentylf agaynste the brethren. Longe time abode they their ād quitt thē selves boldly with the helpe of the lorde/ the which gave testimony vnto the worde off hys grace/ And causyd signes and wonders to be done by their hondes. The people off the cite were devided: and parte helde with the iewes/ and parte wyth the apostles.

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Whē there was a saute made both of the gentyls and also off the iewes with their rulers/ to put them to shame ād to stone thē/ they wer ware of it/ and fled vnto listra and derba/ cites off Licaonia/ ād vnto the region that lyeth rounde aboute/ ād there preached the gospell. And there sate a certayne man at listra weake in his fete/ beinge halt from his mothers woombe/ and never walkyd. The same herde Paul preache/ which behelde hym and perceaved that he had faith to be whole/ and sayd with a loude voyce: stond vppe right on thy fete. And he stert vppe/ ād walked. whē the people sawe what Paul had done/ they lifte vp their voyces/ sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lyknes off men. And they called Barnabas/ Jupiter/ And Paul Mercurius/ because he was the preacher. Thē Jupiters preste/ which dwelt before their cite/ brought open ād garlond̄s vnto the churche porche/ and wolde have done sacrifise with the people.

Whē the apostles/ Barnabas ād Paul herde that/ they rent their clothes/ and ran in amonge the people/ cryinge and sayinge: syrs/ why do ye this? We are men lyke vnto you/ and preache vnto you/ that ye shulde turne from these vanities vnto the lyvynge god/ which made heve ād erth and the see and all that in them is/ the which in times past suffred all nacions to walke in their owne wayes. Neverthelesse he lefte not hym silfe with oute witnes/ in that he shewed his benefaictes/ in gevynge vs rayne from heve ād fruteffull ceasons/ fyllinge oure hertes with fode and



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gladnes. And with these sayings/ scase refrayned they the people/ thatt they had not done sacrifice vnto them.

Thether cam certayne iewes from Antioch and Iconiū/ and optayned the peoples consent and stoned Paul/ ād drew hym oute of the cite/ supposynge he had bene deed. As the disciples stode rounde aboute hym/ he arose vppe and cā into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite/ ād taught many/ they returned agayne to Listra/ ād to Iconium and Antioche/ ād strengthed the disciples soules/ exhortinge them to continue ī the faith/ affyrmīge that we muste throwe moche adversite entre into the kyngdom of god. And when they had ordened them seniours by eleccion in every cōgregacion/ after they had prayde ād fasted/ they comended them to god on whom they beleved.

And they went over all Pisidia and cam into pāphilia/ and when they had preached the worde of god in perga/ they descended into Attalia/ and thence departed by shippe to Antioche/ frō whēce they wer delyvered vnto the grace af god/ to the worke whiche they had fulfilled. When they wer come and had gaddered the congregaciō to gedder/ they reharsed all that god had done by them/ and howe he had opened the dore of faith vnto the gentyls. And there they abode lōge tyme with the disciples.

## The.xv.Chapter.

And there cā certayne frō ieway and taught



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the brethren: excepte ye be circumcysed after the maner of Moses ye can not be saved. Then arose there dissencion and disputynge not a little vnto Paul and Barnabas agaynste them. And they determened that Paul and Barnabas and certayne other of them shulde ascende to Jerusalem vnto the apostles and seniours aboute this questiō. After they were brought on their waye by the congregacion / they passed over Phemices and Samaria / declarynge the conversacion off the gentyls / and they brought great ioye vnto all the brethren. When they were come to Jerusalem they were receaved of the congregacion and of the apostles and seniours. And they declared what thynges God had done by them. Then arose there vppe certayne of the secte of the pharises / which dyd beleve sayinge that itt was nedfull to circumcise them ād to inioyne them to kepe the lawe of Moses. The apostles and seniours came to gedder to reason of this matter.

When there was moche disputynge / Peter rose vppe and sayd vnto them: Ye men and brethren / yeknowe howe that a goode whyle ago / God chose amonge vs that the gentyls by my mouthe shulde here the worde off the gospell and beleve. And God which knoweth the herte / bare them witnes / and gave vnto them the holy goost even as he dyd vnto vs / And he putt no differencebitwene them and vs / and with fayth purified their hertes. Nowe therfore why tempte ye God / that ye wolde putt a yoke on the disciples neckes which nether oure fathers nor we wer able to beare: Butt we beleve that thorowe the

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grace of the Lorde Jesu Christ we shalbe saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul which tolde what signes and wondres God had shewed amonge the gentyls by them.

As sone as they helde their peace/ James answered sayinge: Men and brethren herken vnto me/ Simeon tolde howe God at the beginninge dyd visit the gentyls/ and receaved of them people vnto his name. ād to this agreith the wordes of the prophetes/ as it is writtē: After this I will returne/ and will bylde agayne the tabernacle of David which is fallē doune/ and that which is fallē in dekey of it will I bilde a gayne ād I will set it vppe/ that the residue of mē myght seke after the Lorde/ and also the gētyls vppon whom my name is called on/ sayth the lorde/ which doth all these thynges: knowne vnto God are all hys werkes from the begīnynge of the woelde. Wherfore my sentēce is/ that we trouble not thē which of the gentyls are turned to God: but that we write vnto them that they abstayne them selves from filthines of ymages/ frō fornicaciō/ from strāgled/ and frō bloude. For Moses of olde tyme in every cite hath thē that preache hym/ and he is reede in the synagoges every saboth daye.

Thē pleased it the apostles and seniours with the wholecōgregacion to send chosyn mē of their owne cōpany to Antioche with Paul and Barnabas. They sent Judas called also Barsabas ād Silas which were chefe mē amōg the brethrē ād gave thē letters ī their hōdes after this manet

The apostles/ seniours ād brethren send gre-

tynges vnto the brethren which are of the gentyls in Antioche Syria and cilicia/ For as moche as we have herde thatt certayne wich departed from vs/ have troubled you with wordes/ and combred youre myndes sayinge: Ye must be circumcised/ and kepe the lawe/ to whom we gave no soche commaundment. It semed therfore to vs a goode thynge/ when we were come to gedder with won accorde/ to sende chosyn men vnto you/ with oure beloved Barnabas and Paul/ men that have ieoperded theyr lives/ for the name of oure lorde Jesus Christ. We have sent therfore Judas and Sylas/ which shall also tell you the same thynges by mouth. For hitt semed goode to the holy goost and to vs/ to putt no grevous thynge to you more then these necessary thynges/ that is to saye that ye abstayne from thynges offered vnto the ymages/ from bloud/ from strangled/ and fornicacion. From which if yee kepe youre selves/ ye shall do well. Soo fare ye well.

when they were departed/ they cam to Antioche and gadered the multitude to gedder and delivered the pistle. Whē they had redde it/ they reioyced off that consolacion. Judas and Sylas beinge prophetes/ exhorted the people with moche preachynge/ and strengthed them. After they had dwelled there a certayne space/ they were lett goo in peace off the brethren vnto the apostles. Notwithstondynge it pleasyd Sylas to abyde there still. Paul and Barnabas continued in Antioche teachynge/ and preachynge the worde of the lorde whith other many.

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Butt after a certayne space Paul sayde vnto Barnabas: Lett vs goo agayne and visite oure brethren in every cite/ where we have shewed the worde of the lorde/ and se howe they do. Barnabas gave counsell/ to take with them Jhon called also Marke: But Paul thought it not mete to take hī vnto theyr company whiche departed from them at Pamphylia/ and went nott with them to the worke. Soo sharp was the dissencion betwene them/ thatt they departed asunder won from the other. And Barnabas toke Marke and sayled vnto Cypers. Paul chose Sylas and departed delivered off the brethren vnto the grace of God. And he wēt thorowe all Cyria ād Cilicia/ stablisshynge the congregacions.

## The xvj. Chapter.

Then cam he to Derba and to Listra/ And beholde a certayne dyscyple was there named Thimotheus a womans sonne whych was a iewas and beleved/ but his father was a greke of whom reported well the brethrē of Listra/ ād Iconium. Paul wolde thatt he shulde goo forth with hym/ and toke and circumcised hym because of the iewes which were in those quarters/ for they knewe all thatt his father was a greke. As they went thorow the cites/ they delivered them the decrees for to kepe/ ordeyned off the apostles and seniours which were at Jerusalem. So were the congregacions stablisshed in the faith/ ād encreased in noumbre dayly.

When they had goone thorowe out Phrigia/

and the region of Galacia/ and were forbidden
of the holy goost to preach in Asia/ they cam to
Misia/ and sought to goo into Bethinia/ ād the
spirite suffered thē not. Whē they had gone over
Misia/ they cā doune to Troada and a vision ap-
peared to Paul i the nyght. There stode a man of
Macedonia and prayed hym sayinge: Come into
Macedonia and helpe vs. After he had sene the
visiō immediatly we prepared to goo into Mace-
donia certified that the lorde had called vs for to
preache the gospell vnto them. Thē losed we for-
th from Troada/ ād with a straight course cam
we to Samothracia/ the nexte daye to Neapol-
im/ and frō thēce to Philippos/ which is the che-
fe citeī the partes of Macedonia and a free cite.

We were in that cite abidinge a certayne da-
yes/ and on the saboth dayes we went out of the
cite besydes a river where men were wont to pra-
ye/ and we sate doune and spake vnto the wo-
men which thither resorted. And a certayne wo-
man named Lidia/ a seller of purple/ of the cite
of Thiatira which worshypped God/ gave vs
audience/ whose hert god opened that she attē-
ded vnto tho thynges which Paul spake. When
she was baptised/ and her housholde/ she be-
sought vs sayinge: Yf ye thynke that I beleve on
the lorde come into my house/ and abide there.
And she constrayned vs.

Hit fortuned as we went to prayer/ a certa-
yn dam sell possessed with a spirite that prophe-
syed met vs/ which brought her master and ma-
stres moche vauntage with prophesyinge. The
same folowed Paul and vs sayinge: These men

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are the servaunt? of the most hye god / which shewe vnto vs the waye of helth. And this did she many deyes. Butt Paul nott content turned about and sayd to the sprete: I cōmaunde the in the name off Jesu Christ that thou come out off her. and he cam out the same houre.

When her master and mastres sawe that the hope of their gaynes was gone / they caught Paul and Silas / and brought them into the market place vnto the ruelars / and delivered them to the officers sayinge: These men trouble oure cite / which are iewes and shewe newe decrees / which are nott laufull for vs to receave / nether to observe seinge we are romains. And the people ranne on them / ād the officers rent their clothes / ād commaunded them to be beaten with roddes / and when they hadde beaten them sore / they cast them into preson commaundynge the ioyler to kepe them surely. Which when he had receaved suche commaundment thrust them into the inner preson / and made their fete fast in the stockes.

At mydnyght Paul and Silas prayed / and lauded god. and the presoners herde them. Sodenly there was a greate erth quake / soo that the foundaciō of the preson was shaken / and by ād by all the dores opened / and every mannes bōdes were lowsed. When de keper off the preson wakede out off hys slepe / and sawe the preson dores open / he drue outt his swearde and wolde have killed hym silfe supposynge the presoners had bene fledde. Paul cryed with a lowde voyce sayinge: Do thy silfe no harme for we are

all heare.

He called for a light and sprange in/ and cam tremblynge/ ād fell doune before Paule ād Silas/ and brought them out and sayde/ Syrs what must I do to be saved? And they sayde: beleve on the lorde Jesus/ and thou shalt be saved and thy housholde. And they preached vnto hym the worde of the lorde/ ād to all that were in his housse. And he toke them the same houre off the nyght and wasshed their wondes/ and was baptised with all that belonged vnto hym straight waye. When he had brought them into his housse/ he sett meate before them/ and ioyed that he with all his housholde beleved on God.

And whē it was daye the officers sent the ministers sayinge: Lett those men goo. The keper off the presō tolde this sayinge to Paul: the officers have sent worde to lose you. Now therfore gett you hence ād goo in peace. Thē sayde Paul vnto them: They have beaten vs openly vncondempned/ for all that we are Romans/ and have cast vs into presō: and nowe wolde they sende vs awaye prevely? Naye nott so/ butt lett them come them selves and fett vs out. The ministers tolde these wordes vnto the officers and they feared when they herde that they were Romans/ and cam and besought them ād brought them out/ and desired them to departe out of the cite. They went out of the presō and entred into the housse of Lidia/ and when they had sene the brethren/ they comforted them and departed.

## The. xvij. Chapter.

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AS they made their iorney thorowe Amphipolis / and Apolonia / they cam to Thessalonica where was a synagoge off the iewes. Paul as his maner was went in vnto them. and thre sabboth dayes declared of the scripture vnto them / openynge and alegynge that Christ must nedes have suffered ād ryse agayne from deeth. And thatt this Jesus was Christ / whom (sayde he) I preache to you. And some off them beleved and cam and companyed with Paul ād Silas. Also off the honourable grekes a greate multitude / and of the chefe wemen / not a fewe.

The iewes which beleved not havynge indignacion toke vnto them evyll men wich were vagabondes / and gadered a company / and sett all the cite on a roore / and made a saute vnto the house off Jason / and sought to brynge them out to the people / and when they founde them not / they drue Jason and certayne brethren vnto the heedes of the cite cryinge: These that trouble the worlde are come hidder also / which Jason hath receaved prevely. and these all do contrary to the ordinacions off Cesar / affirmynge another kynge / wō Jesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they were sufficiently answered of Jason ād of the other they lett them goo.

The brethren immediatly sent awaye Paul and Silas by nyght vnto Berrea. When they were come thither they entred into the synagoge off the iewes. These were the noblest amonge them off Thessalonia / which receaved the worde with all diligence of mynde / and searched the



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ſcriptures dayly whether thoſe thynges were e-
ven ſoo. And many of them beleved / and of wor-
ſhipfull wemen which were grekſ / and off men
nott a feawe. When the Iewes off theſſalonia
had knowledge that the worde off god was pre-
ached off Paul att berrea / they cam thither and
moved the people / and then by and by the bre-
thren ſent awaye Paul to goo vnto the ſee: butt
Silas and Timotheus abode there ſtill. They
that gyded Paul brought hym vnto Attens / ād
receaved a cōmaundment vnto Silas and Ti-
motheus forto come to hym a ionce. And cam
their waye.

Whill Paul wayted forthem at Attens / hys
ſprete was moved in hym to ſe the citegeven to
worſhippinge of ymages. Then he diſputed in
the Sinagoge with the Iewes / and with the de-
vout perſones / And in the market dayly wyth
them that cam vntohī. Certayne philoſophers
of the Epicures / ād of the ſtoyckſ deſputed wb-
th hym. And ſome there were which sayde: what
wyll thys babbler ſaye. Other sayd: he ſemeth
to be a tydynges brynger off newe devyls / be-
cauſe he preached vnto them Jeſus / and there-
ſurrecaon / ād they toke hym / and brought hym
into Marce ſtrete ſayinge: maye we nott knowe
what ys thys newe doctrine wher off thou ſpea-
keſt. Forthou bryngeſt ſtraunge tydyngſ to ou-
re eares. We wolde knowe therfore what theſe
thyngſ meane. For all the Attenians an ſtra-
ungers whych were there gave them ſelves to
nothyngeels / but other to tell or to heare newe
tydynges.

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Paul stode in the myddes of Marce strete and sayde/ yemen of Attens/ I perceave that in all thyngs ye are somwhat superstycious. For as I passed by and behelde the maner howe ye wor-shipp youre goddes/ I founde an aultre wher in was writtē: vnto the vnknowen god. Whom ye then ignorantly wor-shipp/ hym shewe I vnto you. God that made the worlde/ and all that are in it/ seynge that he is lorde off heven and erth/ he dwelleth nott in temples made with hondes nether is wor-shipped with mennes hondes/ as though he neded of eny thynge. For as moche as he geveth to all men lyfe and breth every where/ and hath made off one bloud all nacions off mē/ for to dwell on all the face of the erthe. And hath assigned tymes apoynted before/ And the endes of their inhabitacion/ that they shulde seke god/ yf they myght fele and fynde hym/ though he be nott farre from every one off vs. For in hym we live/ move/ and have oure beynge/ as certayne of youre awne poetes sayde. For we are also his generacion. For as moche then as we are the generacion off God/ we ought nott to thynke that the godhed is lyke vnto golde/ silver/ or stone/ graven by crafte and ymaginacio of man.

And the tyme of this ignoraūce god regarded nott: but nowe he biddeth all men every where repent/ be cause he hath apoynted a daye/ in the which he woll iudge the worlde accordyng to righteweisnes/ by that man/ whom he hath apoynted/ and hath geven faith to all men/ after that he had raysed hym from deeth.

When they herde off the resurreccion from deth/ some mocked/ and other sayde: we will heare the agayne of this matter. So Paul departed from amonge the. Certayne men clave vnto Paul and beleved/ amonge the which was Dionisius a senatour/ and a womā named Damaris/ and other with them.

## The. xviij. Chapter.

After that/ Paul departed from Attens/ād came to Corinthum/ and founde a certayne Iewe named Aquila/ borne in Ponthus/ lately come from Itali with his wyfe Prisalla (becawse that the Emperour Claudius had cōmaunded all iewes to departe frō Rome) ād he drewe vnto them. And be cause he was of the same craffte he abode with them and wrought (their craffte was to make tentes) and he preached in the sinagoge every saboth daye/ And exhorted the iewes and the gentyls.

Whē Silas and Timotheus wer come from macedonia Paul was payned i the sprete/ as he testified to the iewes that Jesus was Christ. whē they sayde contrary and blaspheмed/ he shoke his rayment and sayde vnto them: youre bloud apon youre awne heedes. for hence forth I goo vnto the gētyls/ and departed frō thens/ ād entred in to a certayne manes houssе named Justus which worshipped god. whose houssе ioyned harde to the sinagoge. Won Crispus a ruelar of the Sinagoge beleved on the lorde with all hys housholde. And many of the Corinthians gave



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audience and beleved/ and were baptised.

Then spake the lorde to Paule in the nyght by a vision: be nott afrayde/ but speake/ and holde not thy peace: for I am with the/ and noo man shall invade the that shall hurte the. For I have moche people in this cite. And he rested there a yeare and sixe monethes/ and taught them the worde of God.

Whē Gallio was ruelar of the countre of Acaia. The iewes made insurreccion with one accorde agaynst Paul/ and brought him to the iudges seate saying: This man teacheth to worshyp god contrary to the lawe. As Paul was about to open his mougth Gallio sayde vnto the iewes: yf itt were a matter off wronge/ or anevyll dede (o ye iewes) reason wolde that I shulde heare you: but yf it be a question off wordes/ or off names/ or of youre lawe/ loke ye to it youre selves. For I will be noo iudge in soche maters/ and he drave them from his seate. Thē tokeall the grekes Sostenes a ruelar of the sinagoge and smote hym before the iudges seate. And Gallio cared for none of thothyngs.

Paul after thys/ taried there yet a goode whyle/ and then toke his leave of the brethren/ and sayled thence into Ciria/ Prisilla and Aquila accompanyinge hym after thatt he had schorne his heed in Cenchrea. For he had a vowe. And he cam to Ephesus and lefte them there: but he himsilfe entred into the sinagoge/ and reasoned with the iewes. When they desyred hym to tary longer tyme with them/ he consented nott/ butt bad them feare wele sayinge: I must nedes att

this feast that cōmeth be in Jerusalē: but I will returne agayne vnto you yff God will. And departed frō Ephesus and cam vnto Cesarea: ād ascended and saluted the congregacion / and departed vnto Antioche / and when he had taried there a whyle / he departed / and went over all the countre off Galacia and Phrigia by order / strengthynge all the disciples:

A certayne iewe named Apollos / borne at Alexandria cam to Ephesus. An elequent man / and myghty in the scriptures. The same was informed in the waye off the lorde / and he spake fervently in the spriete / and taught diligently the thyngs off the lorde / and knewe but the baptim of Jhon only. And began to speake boldely in the Sinagoge. When Priscilla and Aquila had herde hym: they toke hym vnto them / And expouned vnto hym the waye off God more perfectly.

When he was disposed to goo into Acaia / the brethrē exhorted hym therto / ād wrote vnto the disciples that they shulde receave hym. After he was come thither he holpe them moche / which had beleved thorowe grace. And myghtely he overcam the iewes openly shewinge by the scriptures that Jesus was Christ.

## The. xix. Chapter.

IT fortuned / whill Apollos was at Corinthum / that Paul passed over the vpper costes / and cam to Ephesus / and founde certayne disciples and sayd vnto them: have ye receaved the holy goost after ye beleved? And they sayde



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vnto hī: Nay / nether have we herde yf there be eny holy goost or noo. And he sayd vnto thē: wher with were ye thē baptised? And they sayd: with Jhons baptim. Then sayde Paul: Jhon verely baptised with the baptim off repentaunce / sayinge vnto the people that they shulde beleve on hym / which shulde come after hym. That ys on Christ Jesus. When they herde that / they were baptised in the name of the lorde Jesu / and whē Paul layde his hondes apon them / the holy goost cam on them. And they spake with tongs and prophesied. All the men were aboute xij.

And he went into the sinagoge / and behaved hym silfe boldely for the space of thre monethes / disputynge / and gevynge them exhortacions of the kyngdom off God. When divers wexed harde herted / and beleved nott / but spake evyll off the waye off the lorde before the multitude: he departed from them / And severed the disciples awaye / And taught dayly in the scole off won called Tiránus. And this continued by the space of two yeares: So that all they which dwelt in Asia herde the worde off the lorde Jesu / both the Jewes and grekes. And god wrought not smale myracles by the hondes of Paul. So that frō his body were brought vnto the sicke / napkyns or partlets / and the diseases and evyll spretes departed from them.

Certayne of the vagabōde iewes exorcistes / toke apō them to call over them which had evyll spretes the name of the lorde Jesus sayinge: We adiure you by Jesu whom Paul preacheth. There were seven sonnes off one Sceva a ruelar off

the ſinagoge which did ſoo: and the evyll ſprete
anſwered and ſayde: Jeſus I knowe/ and Paul
I knowe: but who are ye? And the man in whō
the wicked devyll was/ ranne on thē/ and over-
cam them/ and prevayled agaynſt thē/ ſoo that
they fledde out of the houſſe naked and wonded.
Thys was knowen to all the iewes and grekes
alſo/ which dwelt att Ephesus/ and feare cam
on them all. And they magnifyed the name of the
lorde Jeſus.

And many that beleved cam/ āde confeſſed āde
ſhewed their workes. Many of them which vſed
curious craftes/ brought their bokes and bur-
ned thē before all men/ āde they counted the price
of them and founde it fifty thouſande ſilverlyn-
ges. So myghtely grewe the worde of god/ and
prevayled. After theſe thīges were ended Paul
purpoſed i the ſprete/ to paſſe over Macedonia
and Acaia/ and to goo to Jeruſalē ſaying: After
I have bene there I muſt alſo ſe Rome. Soo
ſent he into Macedonia two of them that mini-
ſtred vnto hym: Timotheus and Eraſtus: butt
he hym ſilfe remayned in Aſia. For a ſeaſon.

The ſame tyme there aroſe no litell a doo a bou-
te that waye. For a certaine man named Deme-
trius/ a goldſmyth/ which made ſilver ſchrynes
for Diana/ was notta litell beneficiall vnto the
craftes men: which he called togedder with the
worke men of lyke occupacion/ and ſayd: Syrs
ye knowe that by this craft we have vauntage.
Moreover ye ſe and heare that nott alone at E-
pheſus: but almoſt thorowe oute all Aſia/ thys
Paul entyſeth/ and turned awaye moche people

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saying: that they be not goddes which are made with hōdes: so that not only this oure crafte cō-meth īto parell to be sett at nought: but that also the temple of greate Diana shulde be despysed. And her maieste shulde be destroyed / which all Asia / and the worlde worshippeth.

Whē they herde these sayinges / they were full of wrathe / and cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a roore / and they russhed into the cōmen hall with one assent / ād caught Gayus / and Aristarcus / men of Macedonia / Pauls companions. Whē Paul wolde have entred in vnto the people / the disciples suffered hym not. Certayne also off the chefe of Asia which were his frendes / sent vnto hym / desyrynge hī that he wolde not preace īto the cōmē hall. Some cryed won thīge / and some another ād the congregaciō was all out of quyete / ād the moare parte knewe not wherefore they were come to gedder.

Some of the company drue forth Alexander (the iewes thrustynge hī forwardes) Alexander beckened with his honde / and wolde have gevē the people an answere. When they knewe that he was a iewe / there arose a shute almost for the space of two houres off all men cryinge / greate is Diana of the Ephesians.

When the toune clarcke had ceased the people he sayd: ye men of Ephesus: what man is it that knoweth nott howe that the cite of the Ephesiās is a worshipper of the grett goddes Diana / and off the ymage which cam from heven. Seynge then that no man sayth here agaynst / ye ought

to be content / and to do nothynge rasshly / For ye have brought hidder these men / which are nether robbers off churches / nor yett despisers of youre goddes. Wherfore if Demetrius ād the craftes men which are with hym / have eny sayinge to eny man / the lawe is open / and there are ruelars / lett them accuse won another. Bfye go about eny other thynge / itt maye be determined in a lawfull congregacion. For we are in ieoperdy to be accused off this dayes busines. For as moche as there is noo cause wherby we maye geve a rekenynge off this concurse off people. And when he had thus spoken / he let the congregacion departe.

## The .xx. Chapter.

After the rage was ceased / Paul called the disciples vnto hym / and toke his leave off them / and departed for to goo into Macedonia. And whē he had gone over those parties / ād geven them large exhortacions / he cam into grece And there abode .iij. mouethes. When the iewes layde wayte for hym as he was aboutt to sayle into Syria / he purposed to returne thorowe Macedonia. There acompanied hym into Asia Sopater of Beroen: And of Tessalonia Aristarcus and Secundus / and Gaius of Derba / and Timotheus: Out of Asia Tichicus / ād Trophimos. These went before / ād taried vs at Troas We sayled awaye from Philippos after the feaster holidayes / and cam vnto them to Troas in five dayes / and there abode seven dayes.

On a saboth daye the disciples cam to geder

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soto breake breed / and Paul preached vnto them (redy to departe on the morowe) and continued his preachynge vnto mydnyght. There were many lightes in the chamber where we were gadered to gedder / and there sate in a wyndowe a certayne yonge man named Eutichos / fallen into a depe slepe. And as Paul declared he was moare overcome with slepe / and fell doune from the thyrde lofte / and was taken vp deed. Paul wentt doune and fell on hym / and embraced hym / and sayde: Make nothynge a do. For his lyfe is in hym. When he was come vp agayne / he brake breed / and tasted / and commened a longe whyle even till the morynge / and soo departed. They brought the yonge man a live / and were nott a litell conforted.

Then toke we shippynge / and departed vnto Asson / there to receave Paul. For soo had he appointed / and wolde hym silfe goo be londe. Whē he was come to vs vnto Asso / we toke hym in / and cam to Mittilenes. and sayled thence / and cam the nexte day over agaynst Chios. And the daye folowynge we aryved at Samos / and taryed at Trogillio. The nexte daye we cam to Mileton. For Paul had determined to leave Ephesus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (yff itt were possible) at Jerusalē in the feaste off pentecoste.

From Mileton he sent to Ephesus / and called the seniours off the congregation. When they were cōe to hym / he sayde vnto them: Ye knowe frō the fyrst daye that I cām vn to Asia / after what maner I have bene wyth you at all ceasons /

ſervynge God with all humblenes off mynde/ and with many teares/ and temtacions/ whiche happened vnto me by the layings awayte off the iewes/ and howe I kept backe nothynge thatt myght be for youre profyte: but that I have shewed you/ and taught you openly and at home in youre houses/ witnessynge bothe to the iewes/ and also to the grekes/ the repentaunce tawarde god/ and faith tawarde oure lorde Jesu.

And nowe beholde I goo bounde in the spirite vnto Jerusalem/ and knowe nott what shall come off me there/ butt that the holy gost witnesseth in every cite sayinge: that bondes and trouble abyde me: but none of tho thinges move me. Nether is my lyfe dere vnto my silfe/ that I myght fulfill my course with ioye/ and the ministracion which I have receaved of the lorde Jesu to testify the gospell of the grace of god.

And nowe beholde/ I am sure that hēceforth ye all (thorow whom I have gone preachynge the kyngdom of god) shall se my face no moore. Wherfore I take you to recorde this same daye/ that I am pure from the bloud of all men. For I have kepte nothynge backe: but have shewed you all the counsell off god. Take hede therfore vnto youre selves/ and to all the flocke/ wher of the holy gost hath made you overseares/ to rule the congregaciō of god/ which he hath purchased with his bloud. For I am sure off this/ that after my departynge shall grevous wolves entre in amonge you/ which will nott spare the flocke. And off youre awne selves shall men aryse speakynge perverse thynges/ to drawe disciples

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after them. Therfore awake and remember/ that by the space off iij. yeares I ceased not to warne every one of you/ both nyght and daye with teares.

And nowe dere brethren I commende you to god and to the worde of his grace/ which is able to bylde further/ and to geve you an inheritaunce amonge all them which are sanctified. I have desyred no mans silver/ golde/ or vestur/ Ye yr knowe wele that these hondes have ministred vnto my necessites/ and to them that were with me. I have shewed you all thyngs/ howe that so laboryng eye ought to receave the weake/ and to remember the wordes off the lorde Jesu/ howe that he sayde: It is more blessed to geve/ then to receave.

When he had thus spoken/ he kneled doune/ and prayed with them all. And they wept all aboundantly/ And fell on Pauls necke/ and kissed hym sorowynge/ most of all/ for the wordes/ which he spake/ that they shulde se his face noo moore/ And they accompanied hym vnto the shippe.

## The xxj. Chapter.

And it chaūsed that as soone as we had laūched forth/ and were departed from them/ we cam with a straught course vnto Choon/ and the daye folowynge vnto the Rhodes/ and from thence vnto Patara. And we founde a shyppe reddy to sayle vnto Phenices. And went a borde and sett forthe. Then apered vnto vs Cipres/ and we lefte it on the lefte honde/ and sayled vnto

Siria. and cam vnto Tire. For there the shippe vnladed her burthen. And when we had founde brethren / we taried there. vij. dayes. and they tolde Paul thorowe the spirite / that he shuld not goo vppe to Jerusalem. And̄e when the dayes were ended we departed / and went oure wayes ād they all brought vs on oure waye / with their wyves and children till we were come out off the cite. and we kneled doune ī the shore and prayde. and when we had taken oure leave one off another / we toke shippe / and they returned home agayne.

When we had full ended the course from Tire / we aryved at Ptholomaida / and saluted the brethren / and abode with them one daye. The nexte daye / we that were off Paulus company / cam vnto Cesarea. and we entred into the house of Philip the evangelist which was one of the seven / and abode with hym. The same man had fower doughters virgens / which did prophesy. And as we taried there a good many dayes / there cam a certayne prophete from iewry / named Agabus. When he was come vnto vs / he toke Pauls gerdell / and bounde his hondes and fete and sayde: Thus sayth the holy goost: Soo shall the iewes at Jerusalem / bynde the man that oweth this gyrdell / ād shall deliver hym into the hondes of the genthils.

Whē we herde this / both we and other of the same place / besought hym / that he wolde nott goo vppe to Jerusalem. Then Paul answered / and sayd: What do ye wepynge / and breakyng myne hert? I am redy not to be bound only / but

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also to deye at Jerusalem for the name off the lorde Jesu. Whē we couldenott turne his mynde/ we ceased sayinge: The will of the lorde be fulfilled. After those dayes we made oure selfes redy/ ād went vp to Jerusalem. There went with vs also certayne off the disciples off Cesarea/ and brought with them won Mnason off Cipzus/ an olde disciple/ with whom we shulde lodge. And when we were come to Jerusalem/ the brethren receaved vs gladly. On the morowe Paul went in with vs vnto James. Ande all the seniours cam to gedder. And when he had saluted them/ he tolde by order/ what thyngs God had wrought amonge the gentyls by hys ministracion. when they herde itt/ they glorysied the lorde/ and sayde vnto hym: Thou seist brother/ howe many thousande Jewes there are which beleve/ and they are all zelous over the lawe. and they are informed off the that thou teachest all the Jewes which are amonge the gentyls to forsake Moses/ and sayst that they ought not to circumcise their children/ nether to live after the customes. What is itt therfore? The multitude must nedes come to gedder. For they shall heare that thou arte come. Do therfore this that we saye to the.

We have. iiij. men/ which have a vowe ō them Them take and purifye thy selfe with them. and do cost ō them/ that they maye shave their heedes. ād all shall knowe that tho thynges which they have herde off the are nothynge: but that thou thy selfe also walkest and kepest the lawe. As touchige the gentyls whyche beleve we have

written and concluded / that they obserue no ſo-
chethynges: but that they kepe them ſelues from
thinges offred to ydoles / from bloud / from ſtra-
gled / and from fornicacion. Then the nexte daye
Paul toke the men ād purified hym ſilfe with th-
em / and entred in to the temple / declarynge the
fulfillynge off the dayes of purificacion / vntyll
that an oblacion ſhulde be offered for every one
off them.

And as the ſeuen dayes ſhulde haue bene en-
ded / the iewes which were of Aſia when they ſa-
we hym in the temple / they moved all the people
and layde hondes on hym cryinge: Men of Iſra-
hell helpe / This is the mā that teacheth all men
every where agaynſt the people / and the lawe /
and this place. Moreover alſo he hath brought
grekes into the temple / and hath polluted this
holy place. For they ſawe won Trophimus an
Epheſian with hym in the cite. Hym they ſup-
poſed Paul had brought into the tēple. And all
the cite was moved / and the people ſwarmed to-
gedder. And they toke Paul / ād drue hym out of
the tēple / ād forthwith the dores were ſhutte.

As they went about to kyll hym / tydynges cā
vnto the hye captayne off the ſoudiers / thatt all
Jeruſalem was moved. which immediatly toke
ſoudiers and vnder captaynes / and rann doune
vnto them. When they ſawe the vpper captayne
and the ſoudiers / They lefte ſmytynge off Paul.
Then the captayne cam neare and toke hym / ād
commaunded hym to be bounde with two chayn-
nes / and demaunded whatt he was / and whatt
he had done. Won cryed this / another that / a-

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mōge the people. And when he coulde nott knowe the certayne / for the rage: He commaunded hym to be caried into the castle. When he cam vnto a grece / hit fortuned that he was borne off the soudiers for the violence off the people. The multitude off the people folowed after cryinge: a waye with hym.

And as Paul shulde have bene caryed into the castle. He sayde vnto the hye captayne: Maye I speake vnto the? Which sayde: Canst thou speake greke? Arte not thou that Egipcian whych before these dayes / made an vproure / and ledde out into the wildernes about iiij. thousande men that were mortherers? Paul sayde: I am a man which am a iewe of Tharsus a cite in Cicill / a citesyn off noo vyle cyte / I besethe che soffre me to speake vnto the people. When he had geven him licence / Paul stode on the steppes / and beckned with his honde vnto the people / and there was made a greate silence. And he spake vnto them in Ebrue sayinge:

## The. xx. Chapter.

Ye men / brethren / and fathers / heare myne answere which I make vnto you. When they herdet hat he spake Ebrue vnto them / they kept the moore silence. And he sayde: I am verely a man which am a iewe / borne in Tharsus / a cite in Cicill / neverthelesse yet broght vppe in this cite / at the fete off Gamaliel / and informed diligētly in the lawe off the fathers / and was fervēt mynded to God warde / as ye all are this same daye / and I persecuted this waye vnto the deeth



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byndynge/ād delyverynge into preſon both me
and wemē/ as the chefe preſt doth beare me wit-
nes· and all the ſenioure: of whom alſo I receā-
ved letters vnto the brethren/ and went to Da-
maſcō to bringe them which were there bounde
vnto Ieruſalem forto be pumyſſhed.

And it fortuned that as I made my iorney/ād
was come nye vnto Damaſcō/ aboute none/ ſo-
denly there ſhone from heven a greate lyght ro-
unde aboute me/ and I fell vnto the erth/ād he-
rde a voice ſayinge vnto me: Saul/ Saul/ why
perſecuteſt thou me? And I anſwered: what ar-
te thou lorde? ād he ſayde vnto me: I am Ieſus
of Nazareth/ whom thou perſecuteſt. And they
that were with me ſawe verely a lyght and were
a frayde: but they herde nott the voyce of hī that
ſpake with me. And I ſayd: what ſhall I do lor-
de? And the lorde ſayde vnto me: Aryſe and goo
into Damaſcon and there it ſhal be tolde the off
all thinge which are apoynted for the to do. And
whē I ſawe no thynge for the brightnes of that
light/ I was ledde by the honde off them thatt
were with me/ and cam into Damaſcon.

Won Ananias a perfecte man/ ād as perta-
ynynge to the lawe havynge goode repotte of all
the iewes which there dwelt/ cam vnto me/ and
ſtode and ſayd vnto me: Brother Saul receave
thy ſight. And that ſame houre I receaved my
ſight and ſawe hym. And he ſayde vnto me/ the
god off oure fathers hath ordeyned the before/
that thou ſhuldeſt knowe his will/ and ſhuldeſt
ſe the that which is rightfull/ ād ſhuldeſt heare the
voyce off hys mought: for thou ſhalt be his wit-

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nes vnto al men off tho thyngs which thou hast sene and herde. And nowe: why tariest thou? Aryse and be baptised / ād wesshe awaye thy synnes / in callynge on the name of the lorde.

And it fortuned / whē I was come agayne to Jerusalem ād prayde in the temple / that I was in a traunce / And sawe hym sayinge vnto me: Make haste / and gett the quicly out of Jerusalem: For they wilnott receave the witnes that thou bearest of me. And I sayde: lorde they knowe that I presoned / ād bett ī every sinagoge thē that beleved ō the. ād whē the bloud of thy witnes Steven was sheed / I also stode by / and cōsented vnto his deeth. and kept the rayment off them that slewe hym. And he sayde vnto me: departe for I will sende the a farre hence vnto the gentyls.

They gave him audience vnto this worde / ād lifte vppe their voyces ād saide: awaye with soche a felowe from the erth. yt is pitie that he shulde live. And they cryed and cast of their clothes / and thrue dust into the ayer. The captayne bade hym to be brought into the castle / ād commaunded hī to be scourged / and to be examined / that he myght knowe wherfore they cryed on hī. And as they bounde hym with thongs / Paul sayde vnto an vnder captayne: Ys it laufull for you to scourge a Romain vncondempned? Whē the vnder captayne herde that / he went to the vpper captayne / and tolde hym sayinge: What intendest thou to do? This man is a Romain.

The vpper captayne cam to hym / and sayde: Tell me / arte thou a Romain? He sayde: Yee

And the captayne answered: With moche money obtayned I this fredom. And Paul sayde: I was fre borne. Then straycht wayde departed from hym they wich shulde have examined hym And the captayne also was a frayde / after he knewe that he was a Romain / be cause he had bounde hym.

On the morowe he lowsed hym from hys bounde / & despringe to knowe the certaynte for what cause he was accused of the iewes / and commaunded the hye prestes ād all the counsell to come togedder / and brought Paul / and sett hym before them.

## The. xxiij. Chapter.

PAul behelde the counsell and sayde: Men and brethrē / I have lived in all goode cōscience before god vntill this daye. The hye prest Ananias cōmaunded them that stode by / to smyte hym on the mought. Thē sayde Paul to hym God shall smyte the thou payntyd wall. Sittest thou ād iudgest me after the lawe: and cōmaundest me to be smitten contrary to the lawe? And they that stode by sayde: Revylest thou Goddes hy preste? Thē sayd Paul: I wist not brethren that he was the hye preste. For it is writtē thou shalt not speake evyll to the ruelar of thy people.

When Paul perceaved that the one parte were Saduces / and the other Pharisses: he cryed oute in the counsell: Men and brethren I am a pharisaye / the sonne off a pharisaye. Of hope / and of resurrecciō from deeth I am iudged. And when he had soo sayde / there arose a debate bit-



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wene the pharisayes ād the saduces/ ād the multitude was devided. For the saduces saye that there is no resurrecciō/ nether angell/ nor sprete But the phariseies graūt bothe. And there arose a grett crye/ ād the scribes which wer ō the pharisais parte strove saynge: We fynde none evyll ī this mā. Though a sprete/ or an angell hath apered to hym/ lett vs not stryve a gaynst God.

And when there arose greate de bate/ the captayne fearynge lest Paul shuld have bene pluckte a sondre off them/ cōmaunded the soudiers to good oune/ and to take hym from amōge them/ and to brynge hym into the castle. The nyght folowyng god stode by hym and sayd: Be of goode cheare Paul: For as thou hast testified off me in Jerusalē/ soo must thou beare witnes at Rome.

Whē daye was come/ certayn of the iewes gaddered them selves to gedder/ and made a vowe saīge: that they wolde nether eate nor drynke till they had killed Paul. They wer aboute. xl. which had made this conspiraciō. And they cā to the chefe prestes and seniours/ and sayde: we have boūde oure selves with a vowe/ that we will eate nothynge vntill we have slayne Paul. Nowe therfore geve knowlege to the vpper captayne/ ād to the counsell that he brynge hym forth vnto vs to morow/ as thought we wolde knowe some thīge more perfectly of hym. But we (or ever he come neare) are redy ī the mean season to kill hī.

When Pauls sisters sonne herde of their layinge awayte/ he went and entred into the castle/ and tolde Paul. And Paul called one off the vnder captaynes vnto hī/ and sayde: Brynge this

youngemā vnto the capteyne. for he hath a certayne thynge to shewe hym. And he toke hī/ and ledde him vnto the hye captayne/ād sayd: Paul the prisoner called me vnto hym and prayed me to bringe this youngemā vnto the/ which hath a certayne matter to shewe the.

The hye captayne toke hym by the hond/ and wēt a parte with hym out of the waye/ and axed hym: what hast thou to save vnto me? And he said: the iewes are determined to desyre the that thou woldest bringe forth Paul to morowe into the coūsell/ as thoughthey wolde enquyre somwhat of him more parfectly. But folowe not their mīdes: for there laye awayte for hym off thē/ moo then xl. men/ which have bounde them selves with a vowe/ that they will nether eate nor drynke till they have killed hym. And nowe are they redy/ and loke for thy promes.

The vpper captayne leit the yōge man departe and charged: Se thou tell no man that thou hast tolde me this. And he called vnto hym two vnder captaynes/ sayinge: Make redy two hondred soudiers to goo to Cesarea/ and horsemē threscore and ten. And speare men two hondred/ at the thyrde houre off the nyght/ And delyvre them beastes that they maye putt Paul on/ and bringe hym safe vnto Felix the hye debite/ and wrote a letter in this maner.

Claudius Lisias vnto the most mighty ruelar Felix sendeth gretyngf. This man was taken of the iewes/ and shulde have bene killed of them: Thē cā I with soudiers/ād rescued hī/ and perceaved that he was a Romayne. And when I

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wolde haue knowen the cause wherfore they accused hym/ I brought hym forth into their counsell. There perceaued I that he was accused off questions of their lawe: but was not gilty of eny thīge worthy of deeth/ or of bondes. Afterwarde when it was shewed me howe that the iewes layde wayte for the man/ I sent hym strayght waye to the/ and gaue cōmaundment to hys accusars/ yf they had aught agaynst hym/ to tell it vnto the: fare well.

The soudiers as it was cōmaūded vnto thē/ toke Paul and brought hym by nyght to Antipatras. On the morowe they lefte the horsmen to goo with hym/ and returned vnto the castle. whē they cā to Cesarea/ they delivered the pistle to the debite/ and presented Paul before hī. whē the debite had redde the letter/ he axed off what countre he was/ ād when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thyne accusars are come also. And cōmaunded hym to be kepte in Herods pallys.

## The .xxiiij. Chapter.

After v. dayes/ Ananias the hye preste descended/ with seniours/ and with a certayne oratour named Tartullus/ ādenformed the ruelar agaynst Paul. whē Paul was called forth/ Tartullus began to accuse hī sayīg: Seynge that we lyve īgret quyetnes by the meanes of the and that many goode thyngs are done vnto this nacion thorow thy prouidence: that alowe we ever ād in all placis/ most myghty Felix with all thankes. Notwithstondynge/ lest I be tedeous

vnto the/ I praye the/ that thou woldest heare vs of thy curtesy a fewe wordes.

We have founde this man a pestilent felowe/ and a mover of debate amonge the iewes thorowe out the worlde/ And a mayntayner off the secte off the Nazarens: Which also hath enforsed to pollute the temple/ whom we toke ad wolde have iudged accordynde to oure lawe: but the hye captayne Lisias cā apon vs/ and with grett violence toke hym out of oure hondes/ cōmaundynge his accusars to come vnto the/ off whom thou mayst (yff thou wilt enquyre) knowe the certaynte of all these thyngs wher off we accuse hym. The iewes lyke wyse affermed/ sayīge that it was even so.

Then Paul (after that the ruelar hī silfe had beckened vnto hī that he shulde speake) answered: I shall with a moare quyet mīde āswer for my silfe/ forasmoche as I vnderstonde that thou hast bene off many yeares a iudge vnto thys people/ be cause that thou mayst knowe that there are yet but xij. dayes sence I went vppe to Jerusalē for to praye. And that they nether founde me in the temple disputinge with eny man/ other rayssynge vp the people/ nether in the sinagoges nor in the cite. Nether can they prove the thinges wher of they accuse me.

But this I confesse vnto the/ that after thatt waye (which they call heresy) so worshippe I the god of my fathers/ belevīge all thyngs which are writtē in the lawe and the prophets/ and have hope ward off god/ that the same resurrection from derth (which they them selves loke for



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also) shalbe both of iust and vniust. And therfore stody I to have a cleare conscience towarde god/and toward man also.

Many yeres agoo I cam and brought almes to my people and offeringk/in the which they founde me purified ī the temple/nether with multitude/nor yett with vnquyetnes. There were certaine iewes out of Asia which ought to be here present before the/and accuse me/yf they had ought agaynst me: or els let thes same here saye/if they have foundeeny evyll doinge in me/whill I stonde here ī the counsell/excepte it be for this one voyce/that I cryed stondynge amonge thē off the resurreccion from deetham I iudged off you this daye.

When Felix herde that he differde them/for he knewe very wele of that waye and sayde: whē Lisias the captayne is come/I will know the vtmost of youre matters. ād he cōmaūded an vndercaptayne to kepte Paul/ād that he shuld have rest/ād that he shulde forbyd none of his aquayntaunce to minister vnto hī/or to come vnto hī.

After a certayne dayes cā Felix/and his wyfe Drusilla which was a iewes/and called forth Paul/and herde hym of the fayth which is toward Christ. And as he preached of Justice/temperaunce/and Judgement to come/Felix trembled/and answered: thou hast doneynough att this tyme/departe/when I have a convenient tyme/I will sēde for the. He hoped also that money shulde be geven hym off Paul thatt he myght lowse hym/wherfore he called hym the oftenner/and cōmened with hym. After two yeare



Inoffex

cam Festus Porcius into Felix roume/ and Felix willynge to shewe the Iewes a pleasure lefte Paul in prison bounde.

## The .xxv. Chapter.

When Festus was come into the province/ after thre dayes/ he ascended from Cesarea vnto Ierusalem. Then enformed hym the hye prestes/ and the chefe off the Iewes agaynst Paul. and they entreated hym/ and desired fauour agaynst hym that he wold sende for hi to Ierusalē/ and layde awayte for hym i the waye to kill hi. Festus answered that Paul shulde be kept at Cesarea: but that he hym silfe wold shortly departe thither. Lett thē ther fore (sayd he) which amōge you are able to do it come doune with vs and accuse hym/ if there be eny faute in the mā.

When he had taried there moare then ten dayes he departed vnto Cesarea/ and the nexte daye sate doune in the iudgemēt seate/ and commaunded Paul to be brought. When he was come the Iewes which were come from Ierusalem/ cam aboute hym and layde many and greveous complaintes agaynst Paul/ which they coulde nott prove aslonge as he answered for hym silfe/ that he had nether agaynst the lawe of the Iewes/ nether agaynst the temple/ nor yet agaynst Cesar offended eny thynge att all.

Festus willynge to do the Iewes a pleasure/ answered Paul/ and sayde: Wilte thou goo to Ierusalem/ and there be iudged of these thynges before me? Thē sayd Paul: I stonde at Cesars iudgemēt seate/ where I ought to be iudged. To the

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iewes have I no harme done/ as thou very well knoweſt. If I have hurte them/ or committed eny thynge worthy of deeth/ I refuſe not to dye. Yf none off theſe thynges are/ where off they accuſe me/ no man owght to deliver me to them. I appeale vnto Ceſar. Then ſpake Feſtus with deliberacion/ and answered: Thou haſte appealed vnto Ceſar: vnto Ceſar ſhalt thou goo.

After a certayne dayes kynge Agrippa and Bernice cam vnto Ceſarea to welcom Feſtus. And whē they had bene there a good ceaſon/ Feſtus reherased Paules cauſe vnto the kynge ſayinge: There is a certayne man lefte in preſon off Felix a bout whom when I cam to Jeruſalem the hye preſtes/ and ſenioure of the Jewes ēformed me/ and deſyred to have iudgemēt agaynſt hym. To whom I answered: It is nott the maner off the Romayns to delivere eny man thatt he ſhulde perſſhe/ before that he which is accuſed/ have hys accuſars before hym/ and have licence to answer for hym ſilfe/ as pertaynynge to the cryme wherof he is accuſed. when they were come hidder/ without delaye on the morowe I ſate to geve iudgement/ and commaunde the man to be brought forth. agaynſte whom when the accuſers ſtode vppe/ they brought none accuſacion off ſoche thynges as I ſuppoſed: But hadde certayne queſtions agaynſt hym off their awne ſuperſticion/ and of one Jeſus which was ded. whom Paul affirmed to be alive. Be cauſe I douded off the queſtions/ I axed hym whither he wolde goo to Jeruſalē/ and there be iudged of theſe matters. Then when Paul had ap-

pealed to be kept vnto the knowledge off Cesar. I cõmaunded hym to be kept till I myght sende hym to Cesar.

Agrippa sayd vnto Festus: I wolde also heare the mã my silfe. To morowe (sayde he) thou shalt heare hym. On the morowe whẽ Agrippa was come and Bernice with greate pompe/and were entrede into the counsell houssewith the captaynes and chefe men of the cite/ at Festus commaundemẽt Paul was brought forth/ and Festus sayde: Kynge Agrippa/and all men which are heare present with vs: Se this man about whom all the multitude off Jewes hath bene with me/both at Jerusalem and also here/ cryinge that he ought not to live eny lenger. Bet founde I nothynge worthy of deeth that he had cõmitted. Neverthelesse seinge that he hath appealed to Cesar/I have detetmyned to sende hym. Off whom I have no certayne thynge to wryte vnto my lorde. Wherfore I have brought hym vnto you/ and specially vnto the/ kynge Agrippa/ that after examinacion had/ I myght have sum what to write. For me thynketh it vnreasonable for to sende a presoner/ and not to shewe the causes/which are layde agaynst hym.

## The xxvj. Chapter.

AGrippa sayde vnto Paul: Thou arte permitted to speake for thy silfe. Thẽ Paul stretched forth his honde/ and answered for hym silfe: I thynke my silfe happy kynge Agrippa/ because I shall answere this daye before the of all the thyngs where of I am accused of the Iewes/

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namly be cause thou arte experte ī all customes/ ād questions/ which are amonge the iewes. whe erfore I beseche the to heare me paciently.

My livynge off a chylde/ which was at the fyrst amonge myne awne nacion att Jerusalem knowe all the iewes which knew me from the begynnynge/ yf they wolde testifye it. For after the most straytest secte of oure laye lived I a pharisaye ād nowe I stōd ād am iudged for the hope off the promes made off God vnto oure fathers vnto which promes/ oure .xij. tribes instantly servynge God daye and nyght/ hope to come. For which hopes sake/ kynge Agrippa am I accused off the iewes. why shulde itt be thought a thynge vncredible vnto you/ if God rayse agayne the deed?

I also verely thought i my silfe/ that I ought to do many contrary thyngs/ clene agaynst the name off Jesus off Nazareth: which thynge I also did in Jerusalem. And many of the saynctꝭ shut I i presō. morover I receaved auctorite off the hye prestes: And when they were putt to deeth I gave the sentence. And I punnysshed them ofte i every sinagoge/ and compelled them to blaspheme. and was yett more mad apon thē and persecuted them/ even vnto straunge eites. About the which thynges as I went to Damascon whith auctorite/ and commission from the hyeprestes/ even at myd daye (kynge Agrippa) I sawe in the waye a lyght from heven/ above the brightnes of the sunne/ shyne rounde about me and them/ which iorneyed with me.

When we wer all fallen to the erth/ I herde a

voyce speakynge vnto me/ and sayinge in the ebrue tonge: Saul/ Saul/ why persecutest thou me? Hit is harde for the to kicke agaynste the prycke. And I sayde: Who arte thou lorde? And he sayde: I am Jesus whom thou persecutest: But ryse and stond vppe on thy fete. For I have apered vnto the for this purpose/ to make the a mynister/ and a witnes both off the thynges which thou hast sene/ and off the thynges in the which I will apere vnto the/ delyverynge the from the people/ and frō the gentyls/ vnto the which nowe I sende the/ to open their eyes that they myght turne ffrom darcknes vnto lyght/ and ffrom the power of Satan vnto God/ that they maye receave forgevenes of synnes/ and inheritaunce amonge them which are sanctyfyed by fayth in me.

Wherfore kynge Agrippa I was not disobedient vnto the hevenly vysion: butt shewed fyrst vnto them off Damascon/ and att Jerusalem/ and thorow out all the costes off Jewry/ and to the gentyls/ that they shulde repent/ and turne to God/ and do the right werkes off repentaunce. For this cause the Iewes caught me in the temple/ and wēt about to kill me. Neverthelesse I obtayned helpe off God/ and stond vnto this daye witnessyng bothe to smale and to greate/ sayinge none other thynges/ thē those which the prophetes and Moses did saye shulde come/ that Christ shulde suffre/ and that he shuld be the fyrst that shulde ryse from deeth/ and shulde shewe light vnto the people/ and to the gentyls.

As he thus answered for hym silfe: Festus sa-

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yde with a lowde voyce: Paul/ thou arte besides thy selfe. Moche learnynge hath made the mad. And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes The kynge knoweth of these thynges/ before whom I speke frely. nether thynke I that eny of these thynges are hidden from hym. For this thynge was not done in a corner. Kynge Agrippa beleveste thou the prophetes: I wote wele thou beleveste. Agrippa sayde vnto Paul: Sumwhatt thou bringest me in mynde ffor to become christen. And Paull sayd: I wolde to God that not only thou: but also all that heare me to daye/ were not sumwhat only/ but altogedder soche as I am except these bondes. And when he had thus spoken/ the kynge rose vppe/ and the debite/ and Bernice/ and they that sate with them. And when they were gone aparte/ they talked betwene them selves sayinge: This man doeth nothynge worthy of deeth/ nor of bondes. Then sayde Agrippa vnto Festus: This man myght have bene lowsed yf he had not apealed vnto Cesar.

## The. xxvij. Chapter.

When it was cōcluded that we shulde sayle into Italy/ they delivered Paul/ and certayne other prisoners vnto won named Julius/ a vnder captayne of Cesars soudiars. And we entred into a shippe of Adramiciū/ and lowsed frō lōd/ apoynted to sayle by the costes off Asia/ won Aristarcus out of Macedonia/ of the cōtre of Thessalia/ beinge with vs. The nexte daye cā we to sī dō/ and Julius courteously entreated Paul/ and



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gave him liberte to goo vnto his frendes/ and to
refresshe hym silfe. And from thence lanched we
and sayled harde by Cypers/ be cause the wyn-
des were contrary. Then sayled we over the se
off Cicill/ and Pamphylia/ and cam to Myra a
cite in Lycia.

And there the vnder captayne founde a ship-
pe off Alexandry redy to sayle into Italy/ and
put vs therein/ and when we had sayled slowly
many dayes/ and scace were come over agaynst
Gnydon (be cause the wynde with stode vs) we
saled harde by the costes off Candy/ over agay-
nste Salmo/ and with moche worke sayled bey-
onde hytt/ and cam vnto a place called Goode
porte. Neye where vnto was a citte called La-
sea. When moche tyme was spent/ and saylynge
was nowe leoperdeous/ be cause also thatt we
had over longe fasted/ Paul putt them in remem-
braunce/ and sayde vnto them: Syrs I perceave
that thys vyage wilbe with hurte and domag-
ge/ not off the ladynge and shippe only: but also
off oure lyues. Butt the vnder captayne beleved
the gouerner/ and the master better then thoo thy-
nges which were spoken off Paul. And be caus-
se the haven was nott commodius to wynter in/
many toke counsell to departe thence/ yff by eny
meanes they myght atayne to Phenices and the-
re to wynter/ which haven pertayneth to Can-
dy/ and serveth to the sougthwest/ ād northwest
wynde. Whē the sougth wynde blewe/ they sup-
posynge to obtayne theyr purpose lowsed vnto
Asson/ and sayled paste all Candy.

Butt anon after there arose (agaynste theyr

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purpose) a flawe off wynde out of the northeste
Whē the shippe was caught/and couldenot re-
sist the wynde/we lett her goo ād drave with the
wedder. We cā vnto an yle named Clauda/And
had moche worke to come by aboote/which they
toke vppe/and vsed helppe vndergerdynge the
shippe/fearynge lest we shulde have fallen into
Syrtes/and we let doune a vessell and soo were
caryed. The nexte daye whē we were tossed with
an exadynge tempest/they lightened the shippe/
and the thyrde daye we cast out with oure awne
hōdes the tacklige of the shippe. Whē at the last
nether sunne nor starre in many dayes apered/
And noo smale tempest laye apon vs/all hope
that we shulde be saved/was takenawaye.

Then after longe abstinence Paul stode forth
in the myddes af them and sayde: Syrs ye shul-
de have herdeme/and not have departed from
Cādy/nether to have brought vnto vs this har-
mead losse. And nowe I exhorte you to be of goo-
de chere/ffor there shalbe noo losse off eny mans
lyfe amonge you: Butt off the shippe only. For
there stode by me this nyght the angell off God
whose I am/and whom I serve/sayinge: feare
nott Paul/for thou must be brought before Ce-
sar. And loo/God hath geven vnto the all thatt
are in the shippe with the/wherfore Syrs be of
goode chere/for I beleve God that soit shalbee-
ven as it was tolde me/and we must be cast into
a certayne londe.

But when the fourtenthe nyght was come as
we were caryed in Adria/about mydnyght the
shipmen demed thatt there apered some countre

vnto them/and they ſounded/and founde it xx. feddoms. they went a lytell further and ſounded a gayne/and founde xv. feddoms. Thē fearinge leſt they ſhulde have fallen on ſome Rocke/they caſt vij. ancres out of the ſterne/ād wyſſhed for the daye. As the ſhipmen were about to flē out of the ſhippe/and had lett doune the bote into the ſee/vnder a colour as though they wolde have caſt ancres out off the forſhippe: Paul ſayd vnto the vndercaptayne and the ſoudiers: excepte theſe abyde in the ſhippe ye cannot be ſafe. Thē the ſoudiers cut off the rope off the bote/and lett yt fall awaye.

And in the meanetyme/betwixt that and daye/Paul beſought them all to take meate/ſayinge: this is the fourtenthe daye that ye have tarried and continued faſtynge receavynge no thynge at all/wherfore I praye you to take meate. for this no dout is for youre helth/for there ſhall not an heere fall from the heed of eny of you. And when he had thus ſpoken he toke breed and gave thankes to God in preſence off them all/and brake it/and began to eate. Then were they all of Good cheare/ād they alſo toke meate. We were all togedder in the ſhippe/two hondred ād thre ſcore and ſixtene ſoules. When they had eaten ynough/they lightened the ſhippe and caſt out the weate into the ſee.

When ytt was daye they knew not the lande/butt they ſpied a certayne reache with a banke/in to the which they were mynded (yff ytt were poſſible) to thruſt in the ſhippe. And when they

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had taken vppe the ancres / they cõmitted them selves vnto the see / and lowsed the rudder bondes ād hoysed vppe the mayne sayle to the wynde and drue to londe / and they fell into a place / which had the see on both the sydes / and thrust in the shippe / and the foore parte stucke fast / ād moved not / and the hynder parte brake with the violence of the waves.

The soudears counsell was to kyll the prysoners lest eny off them / when he had swome out shulde flie awaye: but the vnder captayne willinge to save Paul kept thē from their purpose / ād commaunded that they that coulde swym shulde cast thē selves fyrst into the see / and scape to londe. And the other be commaunded to goo / some on bordes / and some on broken peces off the shippe. and so cam it to passe / that they cam all safe to londe.

## The. xxviij. Chapter.

AND when they were scaped they knewe that the yle was called Mileta. The people off the countre shewed vs no litell kyndnes / for they kyndled a fyre and receaved vs every one because off the present rayne / and because off colde. When Paul had gadered a bundle off stickes / And putt them into the fyre / a viper (because off the heet) creept out and lept on his honde. When the men off the coutre sawe the wozme hange on hys honde / they sayde amonge them selves: thys man must nedes be a murtherer / Whom (though he have escaped the

see) yet vengeaunce suffreth nott to live. and he shuke of the vermē into the fyre/ and felt no harme. They wayted when he shulde have swolne/ or fallē doune dead sodenly. But after they had loked a greate whyle/ and sawe no harme come to hym/ they chaunged their myndes/ and sayde that he was a God.

In the same quarters/ the chefe mā off the yle whose name was Publius/ had a lordshippe/ whych receaved vs/ and lodged vs three dayes courteously. Yit fortuned that the father of Publius laye sicke off a fiever/ and of a bluddy flixe to whom Paul entred in and prayde/ and layde his hondes on hym/ and healed hym. when this was done/ other also which were diseased in the yle/ cam and were healed: and they did vs grett honour. And when we departed/ they laded vs with thyngs necessary.

After three monethes we sayled in a shippe off Alexandry/ which had wyntred in the yle/ whose badge was Castor and pollux. And when we cam to Ciracusa/ we taryed there iij. dayes/ frō whence we sayled about and cam to Regium. and after won daye the sougth wynde blewe/ and we cam the next daye to Putiolus where we founde brethren/ and were desyred to tary with them seven dayes/ and so cam we to Rome. And from thence/ when the brethren herde of vs/ they cam to Apiphorum/ and three taverns/ and met vs. when Paul sawe thē he thanked God/ and wexed boolde. whē we cam to Rome/ the vnder captayne delivered the presoners to the chefe captayne of the hoste: butt Paul was suffered to dwell

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alone with wone soudier that kept hym.

But fortuned that after thre dayes Paul called the chefe of the iewes togedder. When they were come/ he sayde vnto thē: Men and brethren/ thoughe I have committed noo thynge agaynst the people/ or lawes of oure fathers: yett was I delivered presoner from Jerusalem into the hondes of the romains. Which when they had examened me wolde have lett me goo/ be cause they founde no cause of deeth in me: but when the iewes cryed contrary: I was constrayned to appeale vnto Cesar. Not be cause I had ought to accuse my people of. For this cause have I called for you to se you/ and to speake with you. For I be cause off the hope off Israhel/ am bounde with this chayne.

And they sayde vnto hi: We nether receaved letters out of Jewry pertaynīge vnto the/ nether cam eny of the brethren that shewed or spake eny harme of the. Butt we woll heare of the what thou thynkest. For we have herde off this secte/ that every where it is spokē agaynst. Whē they had apoynted hym a daye/ there cam many vnto hym into his lodgynge: to whom he expouned and testifyed the kyngdom off God. and preached vnto them off Jesu: both by the lawe off Moses/ and also by the prophets from morynge to nyght. And some beleved the thynges which were spoken/ and some beleved not.

When they agreed not amonge them selves/ they departed/ after thatt Paul had spoken one worde: well spake the holy goost by Esay the prophet vnto oure fathers/ sayinge: Goo vnto this

people ād saye: with youre eares shall ye heare/ and shall not vnderstonde. and with youre eyes shall ye se and shall not perceave. For the hert off this people is wexed grosse / and their eares were thycke of hearīge/ and their eyes have they closed/ lest they shulde se with their eyes/ ād heare with their eares/ and vndestonde with their hertes/ and shulde be converted/ and I shulde heale them. Be it knowen therfore vnto you/ that this consolaciō of God is sent to the gentyls/ and they shall heare it. And when he had sayde that/ the iewes departed frō hym/ and had grete despicions amonge them selves.

But Paul dwelt two yeares in his lodgynge. And receaved all thatt cam to hym/ preachyng the kyngdome off God/ and teachynge those thyngs whych concerned the lorde Jesus wyth all confidence/ noo man forbyddynge hym.

Here endeth the Actes off the Apostles.

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# The Epistle off the Apostle Paul / to the Romaynes.

## The fyrst Chapter.

PAul the servaunte off Jesus Christ / called vnto the office off an apostle / putt a parte to preache the gospell of God / which he promysed afore by his prophetys / i the holy scriptures that make mēsion of his sōne / the which was begotten of the seede of David / as pertaynynge to the flesshe: and declared to be the sonne of God with power of the holy goost / that sanctifieth / sence the tyme that Jesus Christ oure lorde rose agayne from deeth / by whom we have receaved grace and apostleshippe / that all gentiles shulde obeye to the fayth which is in his name / of the which noumbre are ye also / which are Jesus Christes by vocacion.

To all you of Rome beloved of God / ād sanctes by callynge. Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

Fyrst verely I thanke my god thorow Jesus Christ for you all / because youre faith is publisshed through out all the worlde. For god is my

witnes/whō I serve in my spirite/in the gospell of his sonne that with out ceasynge I make mēcion of you all wayes in my prayers/besechynge that att one tyme or another/a prosperous iorney (by the will of god) myght fortune me to come vnto you. For I longe to see you/that I myght bestowe amonge you some spirituall gifte/to strengthe you with all (that ys) that I myght have consolacion togedder with you/through the commen fayth/which both ye and I have.

I wolde that ye shulde knowe/bretheren/howe that I have often tymes purposed to come vnto you (but have bene lett hidderto) to have some frute amonge you/as I have amōge other of the gentyls. For I am detter both to the grekes/and to them which are no grekes/vnto the learned and also vnto the vnlearned. Lykwyse/as moche as in me is/I am redy to preache the gospell to you of Rome also.

For I am nott ashamed of the gospell of Christ/be cause it is the power of God vnto salvacion to all that beleve/namly to the iewe/ād also to the gētyle/For by it the righteweśnes which commeth of God is opened/from fayth to fayth. As it is written: The iust shall live by fayth.

For the wrath of god of heven apereth agaynst all vngodlynes ād vnrighteweśnes of men which with holde the trueth in vnrighteweśnes/seynge that that/which may be knowen of god/is manifest amonge them. For God did shewe it vnto them. For his invisible thynges (that is to saye/his eternall power and godhed) are vnderstond and sene/by the werkes from the crea-

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cion of the worlde. So that they are with outer-
cuse/in as moche as when they knewe God they
glorysied hym not as god/nether were thākfull/
but wexed full of vanities in their īmaginaciōs.
And their folisshe hertes were blynded. When
they counted them selves wyse/they becam foles
and turned the glory of the immortall god/vnto
the similitude of the ymage of mortall man/and
of byrdes/and foure foted beastes ād serpentes.

For this cause god gave them vppe vnto their
hertes lustes/vnto vnclennes to defile their aw-
ne boddies bitwene them selves: which tourned
his trueth vnto a lye/and worshipped and ser-
ved the creatures more then the maker/which is
blessed for ever Amen. For this cause god gave
them vppe vnto shamfull lustes. For even their
wemē did chaunge the naturall vse vnto the vn-
naturall. And lyke wyse also the men leste the
naturall vse of the woman/and brent in lust wō
on another amonge them selves. And man with
man wrought filthynes/and receaved in them
selves the rewarde of their errour as it was ac-
cordynge.

And as it semed not good vnto them to beak-
nowen of god/even so god deliveryd them vppe
vnto a leawde mynd/that they shulde do tho th-
ynges which wert not comly/beynge full of all
vnrighteous doynge/off fornicacion/wicke-
dnes/coveteousnes/maliciousues/full offen-
vie/morther/debate/dissayte/evyll condiciond
whisperers/backbyters/haters off God/do-
ers of wronge/proude/bosters/bryngers vppe
of evyll thyngs/disobediēt to their fathers and

mothers/ with out vnderstondynge/ covenaũte
breakers/ vnlovynge/ stouborne and merciles.
which men/ though they knew the rightewesnes
of God/ howe that they which soche thigꝑ cõmyt
are worthy off deeth/ yett not only did the same/
but also had pleasure in them that did them.

## The Seconde Chapter.

Therfore arte thou inexcusable o man who-
soever thou be that iudgest. For in that sa-
me where in thou iudgest another/ thou cõdem-
nest thy silfe. For thou that iudgest doest evẽ the
same sulfe thynges. But we are sure that the iud-
gement of God is accordynge to trueth/ agaynst
them which committ soche thynges. Thynkest th-
ou O man that iudgest them which do soche thy-
ngꝑ and yet dost evẽ the verysame/ that thou sh-
alt escape the iudgemẽt of God? Other despisest
thou the riches off his goodnes and pacięce/ and
longe sufferance? and remembrest not how that
the kyndnes of God leadith the to repentaunce?

But thou after thyne harde hertte that cãnott
repent/ heapest the togedder the treasure of wr-
ath agaynste the daye of vẽgeaunce/ whẽ shalbe
openned the rightewes iudgement of God· wh-
ych wyll rewarde every man accordynge to hys
dedes· that is to saye prapse/ honoure/ and im-
mortalite/ to them which continuynge in goode
doynge/ seke eternall lyfe: Butt vnto them that
are rebellious/ and disobey the trueth/ yett folo-
we iniquytie/ shall come indignacion/ and wra-
the/ tribulacion and anguysshe apon the soule
of every man that doth evyll. Of the Jewe fyrst

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And also off the gentyll. To every man that doe-
thgood shall come prayse/ honoure and peace/
to the iewe fyrst/ and also to the gētyll. For there
is no parcialite with god: But whosoever hath
synned with out lawe/ shall perisshe with out la-
we. And as many as have synned vnder the la-
we/ shalbe iudged by the lawe. For before God
they are nott righteous which heare the lawe:
but they which do the lawe shalbe iustifyed. For
if the gentyls which have noo lawe/ do of nature
the thynges contayned in the lawe: then they ha-
vynge noo lawe/ are a lawe vnto them selves/ w-
hich shewe the dede off the lawe written in theyr
hertes/ Whyll theyr conscience beareth witnes
vnto them/ and also their thoughtes/ accusynge
won another/ or excusynge at the daye wen God
shall iudge the secretes off men/ by Jesus Christ
accordynge to my Gospell.

Beholde/ thou arte called a Jewe/ and trust-
est in the lawe and reioysist in God/ and knowe-
st his will/ and hast experience of good and bad/
in that thou arte informed by the lawe: And be-
leevest that thou thy silfe arte a gyde vnto the bl-
ynde/ a lyght to them which are in dercknes/ an
informer off them which lacke discrecion/ a tea-
cher off the vnlearned/ which hast the ensample
off thatt which ought to be knowen/ and off the
trueth in the lawe. Nowe teachest thou anoth-
er: but teachest nott thy silfe. Thou preachest/ a
man shulde not steale: and yet thou stealest. Th-
ou sayst/ a man shulde nott commit advoutry:
and thou breakest wedlocke. Thou abhorrest y-
mages/ and robbest God of his honoure. Thou

reioyest in the lawe/ and thorow breakynge the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentyls thorowe you as it is writtē.

Circumcision verely avayleth if thou kepe the lawe: But if thou breake the lawe thy circumcision is made vncircūcision. Therfore yf the vncircumcised kepe the right thynges contayned in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which ys by nature (yf itt kepe the lawe) iudge the/ which beynge vnder the lawe and circumcision/ dost transgresse the lawe? For he is not a Jewe/ which is a Jewe outwarde. Neither is that thynge circumcision/ which is outwarde in the flesshe: But he is a Jewe which is hid within. and the circumcision of the herte is the true circumcision/ which is in the spirete/ and nott in the letter: whose prayse is not of men but of god.

## The. Thirde Chapter.

What preferment then hath the Jewe? other what avauntageth circumcision? Surely very moche. Fyrst vnto them was committed the worde off God. What then though some off them did not beleve? shall their vnbelefe make the promes of god without effecte? god frobid. Lett God be true/ and all men lyars/ as it is writtē: That thou myghtest be iustifyed in thy sayngs and shuldest overcome whē thou arte iudged. Yf oure vnrightewesnes make the righteweſnes off God more excellent: what shall

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we saye: Is god vnrighteous which taketh vēgeaūce? (I speake after the maner of men) god forbid. For howe then shall god iudge the worlde? yf the veritie of god apere more excellent thorow my lye/ vnto his prayse - why am I hence forthe iudged as a synner? and saye not rather (as men evyll speake off vs/ and as some affirme that we saye) lett vs do evyll/ that good maye come therof. whose damnacion is iuste.

What saye we then? Are we better then they? no/ in no wyse. for we have all redy proved how that both Jewes and gentyls are vnder synne/ as it is writtē: There is none righteous/ no not one: There is none that vnderstondith/ there is none thatt seketh after God/ they are all gone out off the waye/ they are all made vnprofitable/ there is none that doeth good/ no not won. Their throte is an open sepulcre/ with their tounges they have disceaved: the poyson of Aspes is vnder their lippes. whose mouthes are full of coursynge and bitternes. There fete are swyfte to sheed bloud. Destruccion and wretchednes are in their wayes: And the waye of peace have they nott knowen. There is no feare of God before their eyes.

We and we knowe that whatsoever the lawe sayth/ he sayth itt to them which are vnder the lawe: That all mouthes maye be stopped/ and all the worlde be subdued to God/ be cause that by the dedes of the lawe/ shall no flesshe be iustified in the sight off god. For by the lawe cōmeth the knowledge off synne.

Nowe verely is the righteweesnes that cōmeth

of God declared with out the fulfillīge of the la-
lawe havynge witnes yet of the lawe/ and of the
prophetꝭ. The righteweſnes no dout which ys
goode before God cōmeth by the fayth off Jeſus
Chriſte vnto all/ and apon all thē that beleve.

For there is no differēce/ all have ſynned/ ād
lacke the prayſe that is off valoure before God:
but are iuſtified frely by his grace/ through the
redemcion that is in Chriſt Jeſu/ whom God
hath made a ſeate of mercy thorow faith in his
bloud/ to ſhewe the righteweſnes which before
hym is of valoure/ in that he forgeveth the ſyn-
nes that are paſſhed/ which God did ſuffre to
ſhewe at this tyme: the righteweſnes that is alo-
wed off hym/ that he myght be counted iuſte/ ād
a iuſtifiar of hym which belevith on Jeſus.

Where is then thy reioy ſynge? Hitt is exclu-
ded. By what lawe? by the lawe of workꝭ? Na-
ye: but by the lawe of fayth.

We ſuppoſe therfore that a mā is iuſtified by
fayth with out the dedes of the lawe. Ys he the
god of the iewes only? Ys he not alſo the god off
the gētyls? He is noo doute/ god alſo of the gen-
tyls. For it is god only which iuſtifieth circum-
ciſion/ which is off faith: ād vncircumciſion th-
row fayth. Do we then deſtroye the lawe throw
fayth? God forbid. We rather mayntayne the
lawe.

## The. iiij. Chapter.

What ſhall we ſaye then/ that Abraham
oure father as pertayninge to the fleſſhe
dyd fynde? Yff Abraham were iuſtifyed by

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dedes/ then hath he wher in to reioyce: but nott with god. For what sayth the scripture? Abraham beleved god/ and it was counted vnto hym for righteweſnes. To hym that worketh vs the reward is nott reckened off favour: but of duety. Tho hym that worketh not/ but beleveth on him that iuſtifieth the vngodly/ is fayth counted for righteweſnes. Even as Dauid deſcribeth the bleſſedfulnes of a man/ vnto whom god aſcrybeth righteweſnes with out dedes: Bleſſed are they/ whoſe vnrighteweſnes is forgeven/ and whoſe ſynnes are covered. Bleſſed is that man to whom the lorde imputeth not ſynne.

Cam this bleſſednes then apon the circumciſed or apon the vncircumciſed? We ſaye verely howe that fayth was rekened to Abraham/ for righteweſnes. Howe was it reckened? i the tyme of circumciſio? or in the tyme before he was circumciſed? Not in tyme of circumciſion: but whe he was yet vncircumciſed. And he receaved the ſigne of circumciſio as a ſeale of that righteweſnes why ch ys by fayth/ which fayth he had yett beynge vncircumciſed/ that he ſhulde be the father of all them that beleve/ though they be nott circumciſed/ that righteweſnes myght be imputed to the alſo/ And that he myght be the father of the circumciſed: not be cauſe they are circumciſed only: but be cauſe they walke alſo i the ſteppes of fayth/ which was in oure father Abraha before the tyme of circumciſion.

For the promes that he ſhulde be the heyre of the worlde was not geven to Abraha/ or to hys ſeed thorow the lawe: but thorow the righteweſ-

nes which cometh of fayth. For yf they which are of the lawe be heyres/ then is fayth butt vayne/ and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is/ there is no transgression. Therfore by fayth is the enheritaunce geven/ that it myght come off favour: and that the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abrahā/ which is the father of vs all. As hit is written: I have ordeyned the a father to many nacions/ before God whom thou hast beleved/ which quyckeneth the deed and calleth those thynge which be not as though they were.

Which Abraham/ contrary to hope/ beleved in hope/ that he shulde be the father of many nacions accordynge to thatt whych was spoken: So shall thy seed be/ and he faynted nott in the fayth/ nor yet consydered hys awne boddy/ which was nowe deed/ even when he was almost an hondred yeare olde. Nether considered he the barenes off Sara. He stackered nott at the promes off God thorowe vnbelefe: Butt was made stronge in the fayth/ and gave honour to God and stedfastly beleved/ that he whych had made the promes was able also to make it good. and therfore was it reckened to hym for righteweснes.

Hit is nott written for hym only/ that it was reckened to hym for righteweснes: butt also for vs/ to whom ytt shalbe counted for righteweснes so we beleve on hym thatt rayſed/ vppe Jesus oure lorde from deeth. Which was delive-

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ted for oure synnes/ and rose agayne for to iustifye vs.

## The. v. Chapter.

BEcause therfore thatt we are iustifyed by fayth we are at peace with god thorow oure lorde Jesus Christ: by whom we have awaye in thorow faith vnto this favour wherin we stode ād reioyse in hope of the prayse that shalbe geven of God. Nether do we so only: but also we reioyce in tribulacion: For we know that tribulacion bryngeth pacience/ pacience bryngeth sely nge/ sely nge bryngeth hope. and hope maketh vs not a shamed/ because the love that god hath vnto vs/ is sheed abrod in oure hertes/ by the holy gost/ which is geven vnto vs.

For when we were yett weake accordynge to the tyme: Christ dyed for vs which were vngodly. Nett scace will eny man deye for a righteows man. Paraventure for a good man durst a man deye. Butt God setteth out hys love thatt he hath to vs/ Seynge that whyll we were yett synners/ Christ deyed for vs. Moche more then nowe (seynge we are iustifyed in hys blud) shall we be preserved from wrath thorow hym.

For yf when we were enemys/ we were recōciled to God by the deeth of hys sōne: moche more/ seynge we are recōciled/ we shalbe preservyd by his life. Not only so/ but we also ioye in God by the meanes off oure lorde Jesus Christ/ by whom we have receavyd this attonment.

Wherfore as by one man synne entred īto the

worlde/and deeth by the meanes off synne. And so deeth went over all mē/in so moche that all mē synned. For even vnto the tyme of the lawe was synne ī the worlde: but synne was not regarded/ as longe as there was no lawe. nevertheles/ deeth rayned from Adam to Moses/ evē over thē also that synned not/ with lyke transgression as did Adam: which is the similitude off hym that was to come.

But the gyfte is not lyke as is the synne. For yf thorow the synne of one/many be deed/ moche more plenteous apon many was the favour of God ād gyfte by favoure: which favoure was geven by oue man Jesus Christ.

And the gyfte is nott over one synne/ as deeth cam thorow one synne of one that synned. For damnacion cam off one synne vnto condemnacion: But the gyft cam to iustify from many synnes. For yff by the synne off one/ deeth raigned by the meanes of one/ moche more shall they which receave aboundance off favour and off the gyfte of righteweisnes raygne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Lyke wyse then as by the synne of one/ condēnacion cam on all men: even so by the iustifyinge of one commeth the righteweisnes that bryngeth lyfe/ apon all men. For as by one mannes disobedience many became synners: so by the obedience of one shall many be made righteous.

The lawe in the meane tyme entred in thatt synne shulde encreace. And where aboundaunce off synne was/ there was more plenteousnes of grace. That as sinne had raigned vnto deeth/

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evē so might grace raynge thorow righte wesnes vnto eternall lyfe/ by the helpe of Jesu Christ.

## The. vj. Chapter.

What shall we saye then? shall we continue in synne/ that there maye be aboūdaunce off grace? God forbid. Howe shall we that are deed as touchynge synne live eny lenger therin? Remember ye nott that all we which are baptysed in the name off Christ Jesu/ are baptised to deye with hym? We are buryed with hī by baptim forto deye: That as Christ was raysed vp from deeth by the glory of the father: evē soo we also shulde walke in a newe lyfe. For yff we be graft in deeth lyke vnto hym: evē soo must we be in the resurrecciō. Thys we must remember/ that oure olde man ys crucified wyth hym also/ that the body of synne myght vtterly be destroyed/ that hence forth we shulde not be servauntꝭ off synne. For he that is deed/ ys iustified from synne.

Wherfore yff we be deed with Christ/ we beleve that we shall live with hym: remembrynge that Christ ōce raysed from deeth/ dieth no more. Deeth hath no more power over hym. For as touchynge that he died/ he died as cōcernynge synne once. And as touchynge that he liveth/ he liveth vnto God. Lykewyse ymmagen ys also/ that ye are deed as concernynge synne: but are alive vnto God thorow Jesus Christ oure lorde. Lett nott synne raigne therfore in youre mortall bodyes/ that ye shulde there vnto obey in the lustes off it. Nether geve ye youre mēbers

as instrumentꝭ off vnrightewesnes vnto synne: Butt geve youre selves vnto God / as they that are alive from deeth. And geve youre members as instrumentꝭ of rightewesnes vnto god. Synne shall not have power over you. For ye are not vnder the lawe / but vnder grace.

What then? Shall we synne / because we are not vnder the lawe: but vnder grace? God forbid. Remēber ye not howe that to whomsoever ye cōmit youre selves as servauntꝭ to obey / hys servauntꝭ ye are to whom ye obey: whether it be of synne vnto deeth / or of obedience vnto rightewesnes? God be thanked. Ye were once the servauntꝭ of synne: Butt now have obeyed wyth youre hertes vnto the forme off doctryne where vnto ye were delyvered. ye are then made fre frō synne / and are be comethe servauntꝭ off rightewesnes.

I wyll speake grosslye because off the infirmitie off youre flesshe. As ye have geven youre members servauntꝭ to vnclennes and to iniquitie / from iniquytie vnto iniquytie: even so nowe geve youre members servauntꝭ vnto rightewesnes / that ye maye be sanctified. For when ye were the servauotꝭ off synne / ye were nott vnder rightewesnes. What frute had ye then in thothyngꝭ / where off ye are nowe ashamed. For the ende of thothyngꝭ is deeth. Butt nowe are ye delivered from sinne / and made the servauntꝭ off God / and have youre frute that ye shulde be sanctifyed / and the ende everlastynge lyfe. For the rewarde off synne is deeth: butte eternall

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lyfe ys the gyft off God/ thorow Jesus Christ
oure lorde.

## The. vij. Chapter.

REmember ye not brethren (I speake to the
thatt knowe the lawe) how thatt the lawe
hath power over a man as longe as yt endu-
reth: For the woman which is in subiection to a
man/ is bounde by the lawe to the man/ as lon-
ge as he liveth. Aff the man be deed/ she is low-
sed from the lawe of the man. So then yf whill
the man liveth she couple her silfe with another
man/ she shalbe coūted a wedlocke breaker. But
yf the man be deed she is fre from the lawe: so
that she is noo wedlocke breaker/ though she co-
uple her silfe with another man.

Even so my brethren/ ye also are made deed
as concernynge the lawe by the body off Christ/
that ye shulde be coupled to another (I meane
to hym that is rysen agayne from deeth) that we
shulde brynge forth furte vnto God. When we
were in the flesshe/ the lustes off synne whyche
were stered vppe by the lawe/ raigned in oure
members/ to brīge forth frute vnto deeth. Butt
now are we delivered from the lawe/ and deed
from hit/ where vnto we were in bondage/ that
we shulde serve in an newe conversacion of the
sprete/ and nott in the olde conversacion off the
letter.

What shall we saye then? is the lawe synne:
God forbid: but I knewe nott what synne me
and butt by the lawe. For I had nott knowne
what lust haddemeant/ excepte the lawe hadde

sayde/thou shalt not lust. But synne toke an occasion by the meanes off the commaundement/ and wrought in me all manner off concupiscence. For verely with out the lawe synne was deed. I once lived with out lawe: but when the commaundement cam/ synne revived/ ād I was deed. And the very same commaundement which was ordeyned vnto lyfe/ was founde to be vnto me an occasion of deeth. For synne toke occasiō by the meanes of the cōmaundement and so disceaved me/ and by the silfe cōmaundemēt slewe me. wherfore the lawe is holy/ and the cōmaundement holy/ iust/ and good.

Was that then which is good made deeth vnto me? God forbyd. Naye synne was deeth vnto me/ that it myght apere how thatt synne by the meanes of that which is good/ had wrought deeth in me: that synne which is vnder the commaundemēt/ mygbt be out of measure synfull. For we knowe that the lawe is spirituall: butt I am carnall/ solde vnder synne: be cause I wote nott what I doo. For what I wold/ that do I not: but what I hate/ that do I. Yf I do nowe that which I wolde not/ I graūte to the lawe that yt ys good. So then nowe yt is nott I that do it/ butt synne that dwelleth in me. For I knowe that in me (that is to saye ī my flesshe) dwelleth no good thynge. To will is present with me: butt I fynde no meanes to performe that which is good. For I doo not that goode thynge which I wold: but that evyll do I/ which I wolde not. Finally/ yff I do that I wolde not/ then is it nott I that doo it/ but synne that dwelleth ī me doeth it. I fynde

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then by the lawe that when I wolde do good / evyll is preſent with me. I delite in the lawe off God / as concernynge the inner man. Butt I ſe another lawe in my members rebellynge agaynſt the lawe off my mynde / and ſubduynge me vnto the lawe of ſynne / which is in my members. O wretched man that I am: who ſhall delyver me from this boddy of deeth? I thanke God by Jeſus Chriſt oure lorde: So then I my ſilfe in my mynde ſerve the lawe off God / and in my fleſſhe the lawe of ſynne.

## The. viij. Chapter.

There is then no damnacion to them whiche are in Chriſt Jeſu / which walke not after the fleſſhe: butt after the ſprete. For the lawe of the ſprete / wherin is life thorowe Jeſus Chriſt hath delivered me from the lawe off ſynne / and deeth. For what the lawe coulde nott doo in as moche as itt was weake because off the fleſſhe: that performed God / and ſent his ſonne in the ſimilitude of ſynfull fleſſhe / and by ſynne damned ſynne in the fleſſhe: that the righteweſnes requyred of the lawe / myght be fulfilled in vs / whych walke not after the fleſſhe: butt after the ſprete.

For they that are carnall / are carnally mynded. and they that are ſpirituall are gooſtly mynded. To be carnally mynded is deeth. and to be ſpirituall mynded is lyfe / and peace: becauſe that the fleſſhly mynde is emnyte agaīſt God: For it is not obedient to the lawe of God / nether can be. So then they that are geven to the

flesshe/ cannot please god.

But ye are not geven to the flesshe/ But to the spirite: Yff soo be that the spirit of God dwell in you. if there be eny man that hath not the spirite of Christ/ the same is none of his. Yf Christ be in you/ the body is deed because of synne: But the spirite is lyfe for righteweesnes sake. Wherfore if the spirite of hym that rayssed vppe Jesus from deeth/ dwell in you: even he that rayssed vp Christ from deeth/ shall quicken youre mortall bodyes/ be cause that his spirite dwelleth in you.

Therfore brethern we are nowe detters/ not to the flesshe/ to live after the flesshe: For iff ye live after the flesshe/ ye must deye. But if ye mortifie the dedes off the body/ by the helpe off the spirite ye shall live/ for as many as are ledde by the spirite off God/ are the sonnes of god. For ye have not receaved the spirite of bondage to feare eny moare/ but ye have receaved the spirite of adopcion wherby we crye abba father. The same spirite certifieth oure spirite that we are the sonnes of god. yf we be the sönes/ we are also the heyres (the heyres I meane of god) and heyres anexed with Christ/ yf so be that we suffer togedder/ that we maye be glorified togedder.

For I suppose that the afflictions of this lyfe/ are not worthy of the glory which shalbe shewed apon vs. also the fervent desire of the creatures abideth lokynge when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corru-

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pcion/into the glorious libertie off the ſonnes of god. For we knowe that every creature groneth with vs alſo/and travayleth in payne even vnto this tyme.

Not they only/but even we alſo which have the fyrſt frutes of the ſprete mo?ne in oure ſelves and wayte for the adopcion/and loke for the deliveraunce of oure bodies. For we are ſavyd by hope. But hope that is ſene is no hope. For how can a man hope for that which he ſeyth? but & if we hope for that we ſe not/the? do we with pacience abyde for it.

Lyke wyſe the ſprete alſo helpeth oure infirmities. For we knowe nott/what to deſyre as we ought: but the ſprete maketh intercеſſion mightely for vs with gronyngs which cā not be expreſſid with tonge. And he that ſearchith the herte knoweth what is the meanynge off the ſprete: for he maketh intercеſſion for the ſaynts accordinge to the pleaſure of god. For we knowe wele that all thyngs wo?rke for the beſt vnto the? that love god/which alſo are called of purpoſe. For thoſe which he knewe before/he alſo ordeyned before/that they ſhuld be like faſſioned vnto the ſhape of his ſo?ne/that he myght be the fyrſt begotten ſonne amonge many bre?thre?. Mo?reover which he apoynted before/them he alſo called. and which he called/the? alſo he iuſtified. which he iuſtified/them he alſo glorified.

What ſhall we then ſaye vnto theſe thynges? yf god be on oure ſyde: who can be agaynſt vs? which ſpared nott his awne ſonne/butt gave hym for vs all: howe ſhall he nott with hym

geve vs all thyngs also? Who shall laye eny thynge to the charge of goddes chosen? Sit is God that iustifieth: who then shall condempne? Sytt is Christ which is deed/ye rather which is rysen agayne/which is also on the right honde of god and maketh intercession for vs.

Who shall seperate vs from goddes love? shall tribulacion? or angupsshe? or persecucion/ other honger? other nakednesse? other parell? other swearde? As it is written: For thy sake are we kylled all daye longe/and are counted as shepe apoynted to be slayne. Neverthelesse in all these thynges we overcome stronglythorow hys helpe that loved vs. Ye and I am sure that neyther deeth/nether lyfe/nether angell/nor rule/ nether power/nether thynges present/nether thinges to come/nether heyth/nether lowth/neyther eny other creature shalbe able to departe vs from Goddes love/which is in Christ Jesu our lorde.

## The. ix. Chapter.

I Saye the truyeth in Christ and lyenott/in thatt wherof my concience beareth me witnes in the holy goost/that I have gretthevynes/ and continuall sorowe in my hert. For I have wysshed my silfe to be cursed from Christ for my brethre/which are my kynsmē as pertayninge to the flesshe. which are the israhelites/to whō pertayneth the adopcion/and the glory/and the testamentf/and the ordinaunce off the lawe/and the service of God/and the promyses/whose also are the fathers/and they of whome (as cōcer-



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nynge the flesshe) Christ cam: which is God ouer all thynges blessed for ever Amen.

I speake not these thyngs as though the wordes of God toke none effecte. For they are not all israhelites which cam off Israhel / Nether are they all children straycht way because they are the seed of Abrahã: But in Isaac shall thy seede be called / that is to saye / They which are the children of the flesshe / are not the childrē of God. But the children off promes are counted the seede. For this is a worde off promes / aboute this tyme will I come / and Sara shall have a sone.

Nether was it soo with her only: but also when Rebecca was with chylde by won / I meane by oure father Isaac / yeer the children were borne / when they had nether done good nether bad (that the purpose off God which is by eleccion / myght stonde) it was sayde vnto her / not by the reason of workes / but bygrace of the caller / the elder shall serve the yonger. As it is writtē: Jacob beloved / but Esau he hated.

What shall we saye thē? Is there eny vnrightewesnes with god? God forbid. For he sayth to Moses: I will shewe mercy to whom I shewe mercy: And will have compassion on whom I have compassion. So lieth it not then in a mans will / or rūnynge / butt in the mercy of God. For the scripture sayth vnto Pharao: Even for thys same purpose have I stered the vppe / to shewe my power on the / and that my name myght be declared throwout all the worlde. Soo hath he mercy on whom he woll. And whom he woll he maketh herde herted.

Thou wilt saye then vnto me: why then blameth he vs yett? For who can resist his will? Butt o man what arte thou / which disputest with God? shall the worke saye to the workeman: why hast thou made me on this fassion? Hath nott the potter power over the claye / even off the same lompe to make one vessell vnto honoure / and a nother vnto dishonoure? Even soo / God willynge to shewe his wrath / and to make hys power knowen / suffered with longe pacience the vessels of wrath / ordeyned to damnacion / that he myght declare the riches off hys glory on the vessels off mercy / which he had prepayred vnto glory: that is to saye / vs which he called / nott off the iewes only / butt also off the gentyls. As he sayth in Osee: I will call them my people which where not my people: and her beloved which was nott beloved. And it shall come to passe in the place where it was sayd vnto them: Ye are nott my people / that there shalbe called the sonnes of the livynge god.

But Esayas cryeth for Israhel / though the nōber of the childrē of Israel be as the sonde of the see / yet shall a remnaunt be saved. He finnysshe th the worde verely ād maketh it short ī rightewesnes. For a short worde will god make ō erth And as Esayas sayd before: Except the lorde of sabaoth hadde left vs seede / we had bene made as Zodoma / ād had bene lykened to Gomorra.

What shall we saye thē? we saye that the gentyls which folowed not rightewesnes / have overtaken rightewesnes I mane the rightewesnes which cōmeth of fayth. Butt Israel which folo-

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wed the lawe of rightewesnes/ couldenot attayne vnto the lawe of rightewesnes. And wherfore? Because they sought it not by fath: but as it were by the workes of the lawe. For they have stombled at the stomblynge stone. As it is written Beholde I put in syon a stomblynge stone/ and a rocke which shall make men saule. And noneth at beleve on hym shalbe a shamed.

## The x. Chapter.

BRethrē my hertis desyre/ and prayer to god for Israel is that they mygbt be saved. For I beare them recorde that they have a fervent mynde to god warde/ but not acordynge to knowledge. For they are ignorant of the rightewesnes which is alowed before god/ and goo about to stablisse the their awne rightewesnes and therfore are not obedient vnto the rightewesnes which is of value before god. For Christ is the ende of the lawe to iustifie all that beleve.

Moses describeth the rightewesnes which cometh off the lawe/ howe that the man which doth the thyngs of the lawe shall live therī. But the rightewesnes which cōmeth off fayth/ speaketh on this wyse: Saye nott in thyne hert: who shall ascende into heven? (That is nothynge els then to fetch Christ doune). Other who shall descende into the depe? That is nothynge els but to fetch vppe Christ from deeth. Butt whatt sayth the scripture? The worde is nye the/ even in thy mougth and in thyn herth.

This worde is the worde off fayth which we preache. For yf thou shalt knowledge whith thy

mought that Jesus is the lorde / and shalt beleve with thyn hert that God rayſed hym vppe from deeth / thou shalt be safe. For the belefe off the hert iustifieth: and to knowledge with the mougth maketh a man safe. For the scripture sayth: whosoever beleveth on hym / shall not be ashamed.

There is no difference bitwene the iewe and the gentyll. For won is lorde of all / which is riche vnto all that call on hym. For whosoever shall call on the name of the lorde shalbe safe. Howe shall they call on hym / on whō they beleved not? how shall they beleve on hym off whom they have nott herde? howe shall they heare without a preacher? And howe shall they preach except they be sent? As hit is written: howe beautifull are the fete of them which bringe glad tydyngs of peace / and bringe glad tydyngs of good thyngs. But they have nott all obeyed to the gospell. For Esayas sayth: Lorde who shall beleve oure sayinges? So then fayth commeth by hearynge / and hearynge commeth by the worde of god. But I axe: have they nott herde? No doubt / their sounde went out into all londes: and their wordes into the endes of the worlde.

But I demaunde whether Israhel did knowe or nott? Fyrst Moses sayth: I will provoke you for to envy by them that are no people / and by a folisshe nacion I will anger you. Esayas after that is bolde and sayth. I am founde off them thatt sought me nott / and have apered to thē that ared not after me. And against Israhel he sayth: All daye longe have I stretched forth

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myhondes vnto a people that beleveth not/ but speaketh agaynst me.

## The. xj. Chapter.

I Saye then: hath God cast awaye his people? God forbid. For even I verely am an Israhelite of the seed of Abraham/ and off the tribe of beniamin. God hath not cast awaye his people which he knew before. Other wote ye not what the scripture sayth by the mouth off Helias/ howe he spake to god agaynst Israhel/ saynge: Lorde they have killed thy prophetts and digged doune thyn alters: ād I am lefte only/ ād they seke my deeth. Butt what sayth the answer off God to hym agayne? I have reserved vnto me seven thousande men whych have nott bowed their knees to baal. Even so at this tyme ys there a remnaūt lefte thorow the eleccion of grace. Yff hit be of grace then is it not by the deservynge of workes. For then were savcour no savcour. Yff it be by the deservynge of workf/ thē is there no savcour. For then were deservinge no deservynge.

What then? Israhel hath not obtayned that that he sought. Nō but yet the electiō hath obtaynedhit, the remnaunt are blynded. accordynge as it is written: God hath geven them the spreoff vnquyetnes: eyes that they shulde nott se/ and eares that they shulde nott heare/ even vnto this daye. And David sayth: Lett their table be made a snare to take them withall/ ād an occasion to faule/ and a rewarde vnto them. Lett their eyes be blynded that they se nott: and ever



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bowe doune their backes.

I saye then: Have they therfore stombled that they shulde but faule ōly? God forbyd: but thorowe their faule is helthy happened vnto the gentyls for to provoke thē with all. Wherfore yf the faule of thē/ be the riches of the worlde: and the mynnysshynge of them the riches of the gentyls: howe moche more shulde it be soo yf they all beleved. I speake to you gentyls/ in as moche as I am the apostle off the gentyls I will magnify myn office that I myght provoke thē which are my flesshe: ād myght save some of thē. For if the castynge awaye of thē/ be the reconcilynge of the worlde: what shall the receavynge of them be/ but lyfe agayne frō deeth? For yf one pece be holy/ the whole heepe is holy. And if the rote be holy/ the braunches are holy also.

Though some of the braunches be broken of/ and thou beynge a wylde olive tree arte graft in amonge them/ and made part taker of the rote/ and fatnes off the olive tree/ boost not thy sylfe agaynst the braunches. For yf thou boost thy sylfe/ remember that thou bearest not the rote/ but the rote the. Thou wilt saye then: the braunches are broken off/ that I myght be grafte in. Thou sayest wele: be cause of vnbelefe they are broken of/ and thou stondest stedfast in faythe. Be not hye mynded/ but feare: seynge that god sparred not the naturall braunches/ lest haply he also spare not the.

Beholde the kyndnes ād rigorousnes of god: on them which fell/ rigorousnes: but towardes the kyndnes/ yf thou continue in his kyndnes. or

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els thou ſhalt be bewen of/ and they yf they byde nott ſtill in vnbeleve ſhalbe graffed in agayne. For God is of power to grafte them in agayne. For yf thou waſt cut out of a naturall wilde oliſve tree/ and waſt graffed contrary to nature in a true olyve tree: howe mocheмoze ſhall the naturall bzaunches be graffed in their awne olyve tree agayne.

I wolde not that this ſecrete ſhulde be hid frō you my bzethren (leſt ye ſhulde be wyſe in youre awne conſaytes) that partly blyndnes ys happened in Iſrahell/ vntill the fulnes off the gentyls be come in. And ſo all Iſrahel ſhalbe ſaved. as it is wzitten: There ſhall come oute of Syon he that doth delivzer/ and ſhall turne awaye the vngodlynes of Jacob. And this is my teſtamēt vnto them/ when I ſhall take awaye their ſynnes. As concernynge the goſpell/ They are enemies foz youre ſakes: but as to chynge the electiō/ they are loved foz the fathers ſakf.

For verely the gyftes and callynge of god are ſoche/ that it cannot repent hym of them. foz loke/ as ye in tyme paſſed have not beleved God/ yet have nowe obtained mercy thozow their vnbelefe: even ſo nowe have they nott beleved the mezcy which is happened vnto you/ That they alſo maye obtayne mercy. God hath wzapped all naciōs in vnbeleve/ that he myght have mercy on all.

O the depnes off the aboundaunt wiſdom ād knowledge of God: howe incomprehenſible are his iudgements/ and hys wayes vnſerchable.

For who hath knowen the mynde off the lorde? or who was his counseller? other who hathe geven vnto hym fyrst/ that he myght be recompensed agayne? For of hym/ and thorowe hym/ and vnto hym are all thyngs. To hym be glory for ever Amen.

## The xij. Chapter.

I Beseche you therfore brethren by the mercifulnes of God/ that ye make youre bodyes a quicke sacrifise/ holy and exceptable vnto God which is youre resonable servynge off god. and fassion not youre selves lyke vnto this worlde: But be ye chaunged in youre shape/ by the renuynge of youre wittes/ that ye maye fele what thynge that good/ that acceptable/ and perfaicte will of god is. For I saye (thorowe the grace that vnto me geven is) to every man amonge you/ that no man esteme off hym selfe more then it becometh hym to esteme: But that he discretely iudge off hym silfe accordynge as god hath dealte to every man the measur of faith.

As we have many membres in one body: and all membres have not one office: So we beynge many are one body in Christ: and every mā (amōge oure selves) one anothers membres. Seynge that we have divers gyftes accordynge to the grace that is geven vnto vs/ yf eny man have the gyft off prophesy/ lett hym have it that itt be agreynge vnto the fayth. Let hym that hath an office/ wayte on his office. Let hym that teacheth take hede to his doctryne. Let hym that



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exhorteth geve attendaunce to his exhortacion. Yf eny mā geve/ lett hym do it with singlenes. Let hym that ruleth/ do it with diligence. Yf eny man shewe mercy lett hym do itt with cherfulnes.

Lett love be with out dissimulacion. Hate that which is evyll/ and cleave vnto that which is good. Be kynde one to another/ with brotherly love. In gevynge honoure goo one before another. Let not that busynes which ye have in hode be tedious to you. Be fervent in the spirite. Applye youre selves to the tyme. Reioyce in hope. Be pacient in tribulacion/ continue in prayer. Distribute vnto the necessitie of the saynctes. Blesse them which persecute you. blesse but course nott. Be mery with them that are mery. wepe with them that wepe. Be of lyke affeccion one towardes another. Be nott hye mynded/ but make youre selves equall to them of the lower sorte. Be not wyse in youre awne opinions. Recompence to no man evyll for evyll. Provyde afore honde thyngs honest in the sight of all men. yf itt be possible/ yet on youre parte have peace with all men.

Derly beloved avenge nott youre selves butt geve roume vnto the wrath of god. For it is written: vengeaunce is myne/ and I will rewarde saith the lorde.

Therfore yf thyn enemy honger fede hym: yf he thurst/ geve hym drynke. For in so doynge thou shalt heape coles of fyre on hys heed: Be nott overcome of evyll: Butt overcome evyll with goodnes.

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# The Epistle of S. Paul.

## The. viij. Chapter.

LEt every soule submitt hym sylfe vnto the auctoritie off the hyer powers. There is no power but of God. The powers that be/ are ordeyned off God. Whosoever therfore resysteth power/ resisteth the ordinaunce off God. They that resist/ shall receave to them sylfe damnacion. For ruelars aren ott to be feared for good worke but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be praysed off the same. For he is the minister of god/ for thy welth. Butt and yff thou do evyll/ then feare. for he beareth not a swearde for nought. for he is the minister off god/ to take vengeaunce on them that do evyll. Wherfore ye must nedes obey/ nott for feare off vengeaunce only: but also because of cõscience. Even for this cause paye ye tribute. For they are goddes ministers/ servynge for the same purpose.

Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custom to whõ custom is due: feare to whom feare belongeth: honoure to whõ honoure pertayneth. Owe no thinge to eny man: but to lowe one another. For he that loveth another/ fulfilleth the lawe. For these cõmaundements: Thou shalt not committ advoutry: Thou shalt nott kill: Thou shalt nott steale: Thou shalt not beare false witnes: Thou shalt nott desyre: and so forthyf there be eny other commaundement/ are all comprehended in this sayinge: Love thyne neighbour as thy sylfe. Love hurteth nott his neighbour: therfore is lo-

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ve the fulfyllynge off the lawe.

This also we knowe / I mē the season / howe that it is tyme that we shulde nowe awake oute off slepe. For nowe is oure helth nerre thē when we beleved. The nyght is passed and the daye is come nye. Lett vs therfore cast awaye the dedes off darcknes / and lett vs put on the armour off light. lett vs walke honestly as it were in the daye light: nott in eatynge and drynkynge: nether in chamburynge ād wantannes: nether in stryfe ād envyinge: but putye on the lorde Jesus Christ. And make not provision for the flesshe / to fulfill the lustes off hit.

## The. xiiij. Chapter.

HIm that is weake ī the faith / receave vnto you / nott in disputynge and troublynge hys conscience. One beleveth that he maye eate all thynge. Another whych ys weake eateth earbes. let nott hym thatt eateth / despyse hym thatt eateth nott. And lett nott hym whyche eateth nott iudge hym thatt eateth. For God hath receaved hym. What artethou that iudgest another mannes servaunt? Whether he stonde or faule / thatt pertayneth vnto hys master. Yee / he shall stonde. For God is able to make hym stonde.

Thys man putteth difference bitwene daye and daye: another man counteth all dayes alyke. Se thatt no man waver in hys awne mynde. He that observeth one daye more then another / doth yt for the lordes pleasure. And

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he that observeth not one daye more then another / doeth it to plase the lorde also. He that eateth doth it to plase the lorde / for he geveth god thanke. and he that eateth not / eateth not to plese the lorde with all / and geveth god thanke. For none of vs liveth his awne servaũt. ād also none of vs dyeth his awne servaũt. Yf we live / we live to be at the lordes will. yf we dye / we dye at the lordes will. Whether we live therfor or dye / we are the lordes. For Christ therfore dyed and rose agayne / ād revived / that he shulde be lorde both of deed and quicke.

But why doest thou then iudge thy brother? other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is written: As truely as I live sayth the lorde / all knees shall bowe to me / and all tonges shall geve knowledge to god. Soo shall every one off vs geve a comptes off hym silfe to God. lett vs nott therfore / iudge one another eny more.

But iudge this rather / thatt no man putt a stomblinge blocke / or an occasion to faule in his brothers waye. For I knowe / and surly believe in the lorde Jesus / that there is nothynge commen off hit silfe: but vnto hym that iudgeth it to be commen / to hym it is commen. Yf thy brother be greved with thy meate / now walkest thou not charitablye. Destrope not hym with thy meate / for whom Christ dyed. Suffer pe not that youre treasure be evyll spoken of. For the kyngdom off god is not meate and drynke / but righteowesnes / peace and ioye / in the holy goost. For

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whosoever in these thynges serveth Christ/ pleaseth well god: and is commended of men.

Let vs folowe tho thyngs which make for peace: and thyngs wherwith one maye edyfye another. Destroye not the worke off God for a lytell meates sake. All thyngs are pure: butt it is evyll for that man/ which eateth with hurte off his concience. Yit is good nether to eate flesshe/ nether to drynke wyne/ nether eny thynge/ wherby thy brother stombleth/ other falleth/ or is made weake. Hast thou fayth? have it with thy silfe before god. Happy is he that condempneth not hym silfe in that thynge which he alloweth. For he that maketh consience/ is dampned if he eate: Because he doth it not off fayth. For whatsoever is not of fayth/ that same is synne.

## The. xv. Chapter.

We which are stronge ought to beare the fraylnes of them which are weake/ and not to stonde in oure awne conseytes. Let every man please his neghbour vnto his welth and edifyinge. For Christ pleased not hym silfe: but as it is written: The rebukes off them which rebuked the/ fell on me. Whatsoever thyngs are written afore tyme/ are written for oure learnynge thatt we thorowe pacience and comforte off the scripture shulde have hope.

God which is lorde of pacience and consolacion/ geve vnto every one of you/ that ye be lyke mynded won towards another after the insample of Jesu Christ/ that ye all agreynge togedder/ ma-

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ye with one mouth prayse god the father of oure lorde Jesus. Wherfore receave ye one another as Christ receaved vs/ to the prayse of god.

And I saye that Jesus Christ was a minister of the circumcisiō for the trueth of god/ to cōferme the promyses made vnto the fathers. And let the gentyls prayse God for hys mercy. As itt is written: For this cause I will prayse the amonge the gentyls/ and synge in thy name. And agayne he sayth: ye gentyls reioyse with hys people. Agayne/ prayse the lorde all ye gentyls/ and laude hym all nacions. And in another place Esaias sayth: there shalbe the rote off Jesse/ and he that shall ryse to raygne over the gentyls: in hī shall the gentyls trust. The god of hope fill you with all ioye ād peace in beleevynge/ that ye maye be ryche in hope thorowe the power of the holy goost.

I my silfe am full certified of you my brethrē that ye youre selves are full of goodnes/ and filled with all knowledge/ and are able to counsell won another. Nevertheless brethren I have somwhat boldly written vnto you/ as won that putteth you in remembraunce/ ffor the grace which is geven me off God for this purpose that I shulde be the minister off Jesu Christ amonge the gentyls/ and shulde minister the gladde tydyngs off God/ that the gentyls myght be an acceptable offerynge/ sanctyfyed by the holy goost. I have therfore wherof I maye reioyse in Christ Jesu/ in tho thyngs which pertayne to God. For I dare not speake offeny off tho thynges which Christ hath nott wrought by me (to



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make the gentyls obedient) with worde and dede/ in myghty sygnes and wonders/ by the power of the spirite off God/ so that from Jerusalem and the costes roūde aboute/ vnto Illiricū/ I have filled all countres with the gladde tydynge of Christ.

So have I enforsed my silfe to preache the gospell/ not where Christ was named/ lest I shuld have bilt on another mannes foundacion: butt as it is writtē: To whō he was not spoken of/ they shall se: and they that herde nott/ shall vnderstonde. For this cause I have bene oftetimes let to come vnto you: but now seynge I have no moare to do in these countres/ and also have bene desyrous many yeares to come vnto you/ when I shall take myiorney into spayne/ I will come to you. I trust to se you in my iorney/ ād to be browght on my waye thither warde by you after that I have somwhat enioyed you.

Nowe goo I to Jerusalē/ and minister vnto the saynctes. For it hath pleased them off Macedonia and Achaia/ to make a certayne distribucion apon the powre saynctes which are at Jerusalem. Yitt hath pleased them verely/ and their detters are they. For yff the gentyls be made parte takers off their spirituall thynges/ their dutye ys to menister vnto them in carnall thynges. When I have performed thys/ and have shewed them this frute/ I wyll come backeagayne by you into spayne. And I am sure when I come/ thatt I shall come with abowndaunce off the blessynge off the gospell off Christ.



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I beseche you brethrē for oure lorde Jesu Christes sake/ and for the love of the sprete/ that ye helpe me in my busynes/ with youre prayers to god for me/ that I maye be delyvered from thē which believe not ī Jewry. and that this my service/ which I have to Jerusalem/ maye be accepted to the sanctes/ that I maye come vnto you with ioye/ by the will off God/ and maye with you be refressshed. The God off peace be with all you Amen.

## The. xvj. Chapter.

I cōmende vnto you Phebe oure susster (which is a minister of the cōgregacion of Chencrea) that ye receave her in the lorde as it becōmeth sayntes/ and that ye assist her/ in whatsoever busines she neadeth of youre ayde. For she hath suckered many/ and myne awne silfe also. Grete Prisca and Aquila my helpers in Christ Jesu: which have for my lyfe layde doune their awne neckes. vnto whom not I only geve thankes: but also all the congregacions of the gentils. Lyke wyse grete all the company that is ī their house. Salute my welbeloved Epenetos/ which is the fyrst frute amonge them of Achaia. Grete Mary which bestowed moche labour ō vs. Salute Andronicus/ and Junia my cosyns/ which were presoners with me also/ which are wele taken amonge the apostles/ and were in Christ before me. Grete Amplias my beloved in the lorde. Salute Urbā oure helper in Christ/ āde Strachys my beloved. Salute Apellas approved in Christ. Salute thē which are of Aristobolus



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houssholde. Salute Herodiō my kynsmā. Grete them of the housholde of Narcissus which are ī the lorde. Salute Tryphenaād Tryphosa/ which wemen labour in the lorde. Salute the beloved Persis/ which laboured moch in the lorde. Salute Rufus chosen in the lorde/ and his mother and myne. Grete Asincritus/ Phlegon/ Hermas/ Patrobas/ Mercurius/ and the bretheren which are with them. Salute Philologus and Julia/ Nereus and his sister/ and Olimpha/ and all the sayncts which are with them. Salute won another amonge youre selves with an holy kysse. The congregacions of Christ salute you.

I beseche you brethrē marke them which cause division/ and geve occasions of evill contrary to the doctryne which ye have learned: and avoyde them. For they that are suche serve nott the lorde Jesus Christ: but their one bellyes. And by swete preachyngs ād flatterynge wordes deceave the hertes of the innocētes: for youre obedience ys spoken off amonge all men. I am glad no dout off you. But yet I wolde have you wyse vnto that which is good. And to be innocent as concernynge evyll. The God off peace shall treade Satan vnder youre fete in shorte tyme. The grace off oure lorde Jesu Christ be with you.

Thimotheus my worke felow/ and Lucius/ and Jason/ and Sopater/ my kynsmen salute you. I Tercius salute you/ which wrote thys epistle in the lorde. Gaius myn hoste and the hoste off all the congregacions/ saluteth you. Erastus saluteth you/ the chamberlayne off the cite.



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And Quartus a brother/ saluteth you. The grace off oure lorde Jesu Christ be wyth you all Amen.

To hym thatt is off power to stablysshe you accordynge to my gospell/ wher with I preache Jesus Christ/ in openynge off the mistery which was kept closse sence the worlde began/ and nowe is openned atthys tyme & declared in the scriptures of prophesy/ by the commaundemēt of the everlastynge god/ to stere vppe obedience to the faythe publisshed amōge all nacions: To the same god/ wh̄ych alone is wise/ be prayse thorowe Jesus Christ for ever Amē.

To the Romayns.

Sent from Chorrinthum by Phebe/ shethatt was the minister vnto the congregacion at Chenchrea.

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# The fyrst pistle of Paul the Apostle to the Corinthyans.

## The fyrst Chapter.

PAul by vocacio the Apostle of Jesus Christ thorowe the will of god/ and brother Sostenes
Vnto the congregacio of God which is at Corinthum. To the that are sanctifyed in Jesus christ/ sanct by callynge/ with all them that call on the name of oure lorde Jesus Christ in every place/ both of theirs and of oures.

Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

I thanke my god all wayes on youre behalfe for the favour of god which is gevē you by Jesus Christ/ that in all thīgs ye are made ryche by hī/ in all speache and in all knowledge (even as the testimony of Jesus Christ was confermed ī you) so that ye are behynde in no gyft/ and wayte for the apetynge off oure lorde Jesus Christ which shall strengthe you vnto the ende/ that ye maye be blamlesse in the daye off oure lorde Jesus Christ. God is faythfull/ by whom ye are called vnto the fellishyppe off his sonne Jesus Christe oure lorde.

I beseche you brethrē ī the name of oure lorde

Jesus Christ/ that ye all speake one thynge/ and that there be no dissencion amōge you: but be ye perfect in one mynde/ and one meanynge. hit is shewed vnto me (my brethren) off you by them that are of the house of Cloe/ that there is stryfe amonge you/ I speake of that which every one of you sayth: I holde of Paul/ Another sayth: I holde of Apollo: Another sayth: I holde off Cephas: and another sayth I holde of Christ. Is Christ devided? was Paul crucified for you? other were ye baptised in the name of Paul? I thanke god that I cristened none of you/ but Crispus and Gaius/ lest eny shulde saye that I in myn awne name had baptised. I baptised also the house of Stephana. Forthermore I knowe I not whether I baptised eny man or noo.

For Christ sent me not to baptise/ but to preache the gospell/ not with wisdom of wordes/ lest the crosse of Christ shulde have bene made of none effecte. For the preachynge off the crosse is to them that perisshe folisshnes: but vnto vs which are saved/ it is the power off God. For it is written: I will destroye the wisdome of the wyse and will cast awaye the vnderstondynge of the prudent. Where is the wyse man? where is the scrybe? where is the searcher of this worlde? hath not god made the wisdom of this worlde folisshnes?

For when the worlde thorow wisdom knew not god/ in the wisdom of god it pleased god thorow folisshnes off preachynge to save them that beleve. For the Iewes requyre a signe/ and the grekes seke after wisdom. but we preach Christ



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crucified/ vnto the Iewes an occasion off fallynge and vnto the grekff folisshnes: but vnto them which are called both of Jewes and grekff we preache Christ the power of god/ and the wisdom of god. For Godly folysshnes is wyser then men: And godly weaknes is stronger then are men.

Brethern loke on youre callinge howe that not many wyse men after the flesshe/ not many myghty/ not many of hye degree are called: But God hath chosen the folysshe thyngf off the worlde/ to confounde the wyse. ād hath chosyn the weake thyngf of the worlde/ to confounde thyngf which are myghty. And vile thyngf off the worlde/ and thyngf which are despysed/ hath god chosen yee and thyngf of no reputacion/ forto bringe to nought thyngf off reputacion/ that noo flesshe shulde reioyce in his presence. ād vnto him pertayne ye/ in Christ Jesu/ which off god is made vnto vs wisdom/ ād also righteweisnes/ and sanctifiynge/ and redempcion. that acordynge as it is written: he which reioyseth/ shulde reioyce in the lorde.

## The. ij. Chapter.

AND I brethre when I cam to you/ cam not in glorioussnes of wordes or of wisdom/ shewynge vnto you the testimony of God. Nether shewed I my silfe that I knewe eny thynge amonge you save Jesus Christ/ even the same that was crucified. And I was amonge you in weaknes/ and in frare/ and in mochetremblynge. And my wordes/ ād my preachīge were not with entysynge wordes of mannes wysdom: but in



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shewynge of the sprete and of power / that youre fayth shulde nott stonde in the wisdom off men / but in the power of god.

We speake that which is wisdom amonge them that are perfaicte: not the wisdō of this worlde nether off the rulars off this worlde (which goeth to nought) but we speake the wisdom off god / which is in secrete and lieth hid / which god ordeyned before the worlde vnto oure glory: which wisdom none of the rulars of the worlde knewe. For had they knowen it / they wolde not have crucified the lorde of glory: but as it is writte The eye hath not sene / and the eare hath not herde / nether have entred into the herte of mā / the thynges which god hath prepared for them that love hym.

But God hath opened them vnto vs by hys sprete. For the sprete searcheth all thyngs / yee the bottom of goddes secrets. For what mā knoweth the thyngs of a mā: save the sprete off a mā which is with in hym? Even so the thyngs off god knoweth no man / but the sprete of god. and we have nott receaved the sprete off the worlde: but the sprete which commeth of god / for to knowe the thyngs that are geve to vs of god / which thyngs also we speake / not in the cōnynge wordes off mannes wisdom / but with the cōnynge wordes off the holy goost / makynge spretuall cōparesons of spretuall thyngs. For the naturall mā perceaveth not the thyngs off the sprete off god: For they are but folysshnes vnto hym. nether can he preceave them because he is spretually examyned: but he that is spirituall discusseth all thys

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yngs: yet he hym silfe is iudged off no man. For who knoweth the mynde of the lorde/ other who shall informe hym? but we vnderstonde the mynde off Christ.

## The. iij. Chapter.

AND I coulde not speake vnto you brethren as vnto spirituall: but as vnto carnall/ even as it were vnto babes in Christ. I gave you mylke to drynke and not meate. For ye then were not stronge/ noo nether yet are stronge. For ye are yet carnall. As longe verely as there is amōge you envyinge/ stryfe/ and dissencion: are ye not carnall/ and walke after the māner of men? As louge as one sayth: I holde of Paul/ and another/ I am of apollo. are ye not carnall? What is Paul? what thīge is apollo? but ministers by whōne ye beleeved even as the lorde gave every man grace. I have planted: Apollo watred: but god gave the increare. So then/ nether is he that planteth eny thynge/ nether he that watreth: but god which gave the increare.

He that planteth/ and he that watreth/ are nether better then the other. Every man yet shall receave his rewarde acordynge to his labour. We are goddis labourers: ye are goddis husbandrye/ ye are goddis byldynge. Acordynge to the grace of god gevē vnto me/ as a wyse bilder have I layde the foūdacion/ another hath bylt therō: but let every mā take hede howe he bildeth apon. For other foundacion can no nam laye/ then that which is layde/ which is Jesus Christ. Yffeny man bilde on this foundacion/ golde/

ſilver/ precious ſtones/ tymber/ haye/ or ſtuble:
every mānes worke ſhall apere. for the daye ſh-
all declare it/ and it ſhalbe ſhewed in fyre/ and
the fyre ſhall trye every mannes worke what it
is. Yf eny mannes worke that he hath bylt apō
byde/ he ſhall receave a rewarde. Yf eny mānes
worke burne/ he ſhall ſuffre loſſe: butt he ſhalbe
ſafe hym ſylfe. nevertheleſſe yet as itt were tho-
row fyre.

Are ye nott ware that ye are the tēple of god/
and howe that the ſprete of god dwelleth ī you?
Yf eny man defyle the temple of god/ hym ſhall
god deſtroye. For the temple off God is holy/
wh ich temple are ye. Lett no man deceave hym
ſilfe/ yf eny man ſeme wyſe amonge you/ let him
be a fole in thys worlde/ that he maye be wyſe.
For the wiſdom of this worlde is folyſſnes with
God. For it is writen: He compaſeth the wyſe in
their craftynes. And agayne/ God knoweth the
thoughtes of the wyſe that they be vayne. Ther-
fore let no man reioyce in men. For all thyngs a-
re youres/ whether it be Paul/ other Apollo/ o-
ther Cephas: wether it be the worlde/ other lyfe/
other deeth/ whether they be preſent thyngs or
thyngs to come: all are youres/ and ye are Chri-
ſtes/ and Chriſt is goddis.

## The. iiij. Chapter.

LEt men this wyſe eſteme vs/ evē as the mi-
niſters of Chriſt/ and diſpoſers of the ſecre-
tes of god. furthermore it is required of the diſpo-
ſers that they be founde faithfull. With me is it
but a very ſmale thinge/ that I ſhulde be iudged

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of you/other of mās daye. Yea I iudge not myn awne silfe. I know nought by my silfe: yet am I not therby iustified. hit is the lorde that iudgeth me. Therfore iudge no thynge before the tyme/ vntill the lorde come/which will lighten thyngs that are hid in darcknes: and open the counsels of the hertes. and then shall every mā have prayse off God.

These thīgs brethren I have described īn myn awne person/and Apollos: for youre sak̄s/that ye myght learne by vs thatt no man counte off hym silfe beyonde that which is above written: that one swell nott agaynst another for eny mans cause. For who perferreth the? What hast thou/that thou hast not receaved? yf thou have receaved it: why reioysest thou as though thou haddest not receaved it? Nowe ye are full: nowe ye are made rych. ye raygne as kyngs with oul vs: ād I wold to god ye did raygne/that we myght raygne with you.

Me thynketh that god hath shewed vs which are apostles/for the hynmost off all/ as it were men apoynted to deeth/for we are a gasyngstocke vnto the worlde/ and to the angels/ and to mē/we are foles for Christes sake/ād ye are wyse thorow Christ: we are weake/ād ye are strōge. ye are honorable and we are despised. Even vnto this daye we honger and thyrst/ and are naked/and are boffetted with fistes/and have no certayne dwellynge place/ and labour worckynge with oure owne hondes. We are reviled/ and yet we blesse. we are persecuted/ and suffer it. We are evyll spoken off/ād we praye. we are

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made as it were the filthynes off the worlde/ the offscowrynge of all thīges/ evē vnto thys tyme.

I write not these thyngs to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: yet have ye nott many fathers. In Christ Jesu/ I have begotten you thorowe the gospell. Wherfore I desyre you to counterfayte me. For this cause have I sent vnto you Timotheus/ which is my deare sonne/ and faithfull in the lorde/ which shall put you in remembraunce off my wayes which I have in Christ/ even as I teach every where in all congregacions. Some swell as though I wolde come no more at you: but I will come to you shortely/ yf god will/ and will knowe/ not the wordes off them whiche swell/ but the power. For the kyngdom off God is not in wordes/ but in power. What will ye? Shall I come vnto you with a rodde/ or els in love/ and in the sprete of mekenes?

## The. v. Chapter.

There goeth a commen saynge that there is fornicaciō amonge you/ ād soche fornicaciō as is not once named amonge the gentyls: that won shulde have his fathers wyfe. and ye swell and have not rather sorowed/ that he which hath done this dede myght be put from amōge you. For I verely as absent in body/ even so present ī sprete/ have determined all redy (as though I were present) of hym that hath done this dede/ in the name of oure lorde Jesu Christ/ when ye are gaddered togedder/ ād my sprete/ with

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the power off the lord Jesus Christ / to deliver hym vnto Satā / for the destrucciō of the flesshe that the sprete maye be saved in the daye off the lorde Jesus.

Youre reioysynge is not good. Knowe ye not that a lytell leven sowereth the whole lōpe of dowe? pourge therfore the olde leven / that ye maye be newe dowe as ye are swete breed. For Christ oure ester lambe is offered vppe for vs. Therfore let vs kepe holy daye / not with olde leven / neither with the levē of maliciousnes ād wickednes but with the swete breed of purenes and trueth.

I wrote vnto you in a pistle that ye shulde not cōpany with fornicatours. And I meante nott at all of the fornicatours of this world / other off the covetous / or extorsioners / other of the ydolaters: for then muste ye nedes have gone out of the worlde: but now I have written vnto you that ye cōpany not together. If eny that is called a brother / be a fornicator / or covetous / or a worshipper of ymages / other a raylar / other a dronkard / or an extorcionar: with hym that is soche se that ye eate not. For what have I to do to iudge thē which are with out? Do ye not iudge thē that are with in? Thē that are with out / god shall iudge. Put a waye from amonge you that evyll parsone.

## The. vj. Chapter.

How dare one of you have ynge busines with another / go to lawe vnder the wicked? ād not rather vnder the sanctes? Do ye not know that the sayncte shall iudge the worlde? If the worlde shalbe iudged by you: are ye nott goode

ynought to iudge smale tryfles. Knowe ye not how
we that we shall iudge the angels? howe moche
more maye we iudge thyngs that pertayne to the
lyfe? yf ye have iudgemēts off wordely matters/
take thē which are despised ī the congregaciō ād
make them iudges. This I saye to youre shame
Is there vtterly nowyse man amonge you? wh-
at not one att all? that cā iudge betwene brother
ād brother? but one brother goeth to lawe with
another: and that vnder the vnbelevers?

Nowe therfore is there vtterly a faute amo-
ge you / be cause ye goo to lawe one with another
Why rather suffer ye not wronge? why rather
suffre ye not youre selves to be robbed? Naye ye
youre selves do wronge / ād robbe: and that the
brethrē. Do ye not remember howe that the vn-
righteous shall not inheret the kyngdom of god?
Be not deceaved. For nether fornicators / neth-
er worshyppers off ymages / nether whormon-
gers / nether weaklingis / nether abusars of them
selves with the mankynde / nether theves / ne
ther the coveteous / nether drōkards / nether cu-
rsed speakers / nether pillers / shall inheret the
kyngdom off god. And soche ware ye verely: but
ye are wesshed: ye are sanctified: ye are iustified
by the name off the lorde Jesus: And by the sp-
rete of oure God.

All thyngs are lawfull vnto me: but all thyn-
gs are not profitable. I maye do all thyngs: but
I will be brought vnder nomans power. meat-
tes are ordeyned for the belly / and the belly for
meates: but God shall destroy bothe hym and
them. Let nott the body be applied vnto forni-

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cacion/ butt vnto the lorde/ and the lorde vnto the body. God hath rayſed vppe the lorde/ and ſhall rayſe vs vppe by his power. Other remember ye nott/ that youre bodyes are the members of Chriſte? Shall I nowe take the members off Chriſt/ and make them the members of an harlott? God forbid. Do ye nott vnderſtonde that he whych coupleth hym ſilfe with an harlott/ is become one body. For two (ſayth he) ſhalbe one fleſſhe: butt he that is ioyned vnto the lorde is one ſprete.

Flee fornicacion. All ſynnes that a mā dothe/ are with out the body. Butt he that is a fornicator/ ſynneth agaynſt his awne body. Knowe ye not howe that youre bodyes are the temple off the holy gooſt/ which is in you/ whom he have of God/ and howe that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye God in youre bodyes and in youre ſpretes/ for they are goddis.

## The. vij. Chapter.

AS Cōcernynge the thyngs wher of ye wrote vnto me: Itt is good for a man/ nott to touche a woman. Nevertheleſſe to avode fornicacion/ lett every man have his wyfe: and lett every woman have her huſbande. Let the man geve vnto the wyfe due benevolence. Lyk wyſe alſo the wyfe vnto the man. The wyfe hath nott power over her awne body: butt the huſbande: And lyke wyſe the man hath not power over his awne body: butt the wyfe. Withdrawe not youre ſelves one from another excepte itt be with con:



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sent for a tyme/ for to geve youre selves to fastyng and prayer/ and afterwarde come agayne to the same thynge/ lest Satan tempt you for youre incontinency.

This I saye of favour/ not of commaundement. For I wolde that all men were as I my silfe am: but every man hath his proper gifte off god/ won after this māner/ a nother after that. I saye vnto the vnmaried men/ and widdowes: it is good for thē yf they abyde even as I do: but ād yf they cannot abstayne/ let them mary. For it is better to Mary then to bourne.

Vnto the maried commaunde not I/ but the lorde: that the wyfe separate nott her silfe from the man. yf she separate her silfe/ let her remayne vnmaried/ or be recōciled vnto her husbande agayne. And lett not the husbande put awaye his wyfe from hym.

To the remnaunt speake I/ ād nott the lorde: yff eny brother have a wyfe that beleveth nott/ yf she be content to dwell with hym/ lett hym not putt her awaye. And the woman which hath to her husbande an infidell/ yff he consent to dwell with her/ lett her nott putt hym away. For the vnbelevynge husbande is sanctifyed by the wyfe: and the vnbelevynge wyfe ys sanctifyed by the husbande. Or els were youre chyldren vnclene: but nowe are they pure. Butt and yff the vnbelevynge departe/ lett hym departe. A brother or a sister ys not in subiection to soche. God hath called vs in peace. For howe knoweste thou o woman/ whether thou shalt save thy husbande or not? Other howe knoweste thou o mā/ whe-



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ther thou shalt save the wyfe or not: but even as god hath distributed to every man.

As the lorde hath called every person/ so let hī walke: and so orden I in all congregacions. yf eny man be called beynge circumcised/ let hym adde nothynge therto. yf eny be called vncircumcised: let hym not be circumcised. Circumcisiō is nothynge. vncircūcisiō is nothynge: but the kepynge of the cōmaundmentf of god is altogedder. Let every man abide in the same state wherin he was called. Arte thou called a servaunt: care not for hit. Nevertheles se if thou mayst be fre/ vse it rather. For he that is called in the lorde beynge a servaūt/ is the lordes freman. Lykwyse he that is called beynge fre/ is Christes servaunt. Ye are dearly bought/ be not mēnes servaūtf. Brethren lett evere man wherin he is called/ therin abyde with god.

As cōcernynge virgins/ I have noo cōmaundment of the lorde: yet geve I counsell as wō that hath obtayned off the lorde to be faithfull. I suppose that it is good for the preset necessite. for it is good for a mā so to be. Arte thou bounde vnto a wyfe: seke nott to be lowsed. Arte thou lowsed frō a wife: seke not a wyfe. but ād yf thou take a wyfe/ thou hast not sinned. Lykwyse if a virgin mary/ she hath not sined: nevertheles soche shall have trouble ī their flesshe: but I fa ver you.

This save I brethrē/ the tyme is shorte. Sitt remayneth that they which have wyves/ be as though they had none: ād they that wepe/ be as though they wept not: ād they that reioyce/ be as though they reioysed nott: And they that bye/

be as though they possessed not: And they that vse this worlde / be as though they vsed it not: For the fassion of this worlde goeth awaye.

I wolde have you with out care / the syngle man careth for the thyngs of the lorde / howe he maye please the lorde: but he that hath maried / careth for the thyngs off the worlde / howe he maye please his wyfe. There is difference bitwene a virgen and a wyfe. The single woman careth for the thyngs of the lorde / that she maye be pure both in body and also in sprete: but she that is maried / careth for thyngs off the worlde / howe she maye please her husbād. This speake I for youre proffit / not to tangle you in a snare: but for that which is honest and comly vnto you And that ye maye quyetly cleave vnto the lorde with out separacion.

Yf eny man thynke that it is vncomly for his virgen if she passe the tyme off mariage / and iff so nede requyre / let hi do what he listeth / he synneth not: let them be coupled i mariage. Neverthelesse / he that purposeth surely in his herte / havynge none nede: but hath power over his awne will: and hath sodecreed in his herte that he will kepe his virgen / doth wele. So then he that ioyneth his virgen in mariage doth wele. And he that ioyneth not his virgen in mariage doth better. The wyfe is bounde to the lawe as longe as her husband liveth. Yf her husbande slepe / she is at her liberte to mary with whom she woll only in the lorde. but she is happiar yf she soabyde / in my iudgment. And I thynke verely that I have the sprete off God.

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## The viij. Chapter.

TO speake off thyngs dedicate vnto ydols/ we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifieth. yf eny man thynke that he knoweth eny thynge/ he knoweth nothynge yett as he ought to knowe. but yff eny man love god/ the same is knowen of hym.

To speake of meate dedicat vnto ydols/ we are sure that there is none ydoll in the worlde: and that ther is none other god but one. And though there be that are called goddes/ whether in heven other in erth (as there be goddes many and lordes many) but vnto vs is there one god/ which is the father/ off whom are all thynges/ and we in hym: and one lorde Jesus Christ/ by whom are all thyngs/ and we by hym.

But every man hath not knowledge. for some suppost that their is an ydoll/ vntill this houre/ and eate as off a thynge offered vnto the ydole/ and so their consciences beynge yet weake are defyled. Meate maketh vs not accepted to god: Nether yff we eate are we the better: Nether yf we eate not are we the worsse.

But take hede that youre libertie cause nott the weake to faule. For yf some man se the which hast knowledge sitt at meate in the ydoles temple shall nott the conscience off hym which is weake be boldened to eate those thyngs which are offered vnto the ydole: And so thorow thy knowledge shall the weake brother perisse for whom christ dyed. When we synne so agaynst the brethre

and woude their weake conſciences/ we ſynne a/gaynſt Chriſt. Wherfore yf meate hurt my bro/ther/ I will eate no fleſſhe whill the worlde ſtō/deth/ be cauſe I will not hurte my brother.

## The. ix. Chapter.

AM I not an Apoſtle? am I nott fre? have I not ſene Jeſus Chriſt oure lorde? Are not ye my worke in the lorde. Yf I be nott an A/poſtle vnto other/ yet am I vnto you. For the ſe/ale off myne Apoſtleſhippe are ye in the lorde. Myne anſwer to them that are me/ is this: Ha/ve we not power to eate and to drynke? other ha/ve we nott power to leade about a ſiſter to wyfe as we le as other Apoſtles/ and as the brethren off the lorde/ and Cephas? Other only I and Barnabas have not power this to do? who go/eth a warfare eny tyme att his awne coſt? who planteth a vyneardе and eateth nott of the frui/te? or who fedeth a flocke and eateth nott off the mylke?

Save I theſe thigſ after the manner of men? or ſayth nott the lawe the ſame alſo? For itt is writtē in the lawe of Moſes: Thou ſhall not mo/ſell the mouth of the oxe that treadeth out the co/rne. doth god take thought for oxen? other ſayth he it nott all togedder for oure ſakes? For oure ſakes no doute this is wrytten: that he which ea/reth ſhulde eare in hope: ād that he which thro/ſſheth in hope/ ſhulde be part taker of his hope. Yf we ſowe vnto you ſpirituall thyngſ: is it a gre/ate thynge yf we reepe youre carnall thynges?

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yf other be part takers of this power over you? wherfore are not we rather.

Neverthelesse we have not vsed this power: but suffre all thyngs lest we shulde hynder the gospell of Christ. Do ye not understonde howe that they which mynister in the temple: have their fyndynge of the temple? And they which wayte att the aulter are parttakers with the aultre? Even so also ordeyned the lorde ordayne / thatt they whych preache the gospell / shulde live off the gospell: But I have vsed none of these thyngs. Nether wrote I these thyngs that it shulde be soo done vnto me. Yit were better for me to deye / thē that eny man shulde take this reioysynge frō me. In that I preache the gospell I have no thinge to reioyce of. For necessite is putt vnto me. wo is it vnto me yf I preache not the gospell. yf I do it with a good will / I have my rewarde. yf I do it agaynst my will / a office is cōmitted vnto me. what is my rewarde thē? Verely that whē I preach the gospell / I make the gospell of Christ free / that I misvse not myne auctorite in the gospell

For though I be free from all mē / yet have I made my silfe servaūt vnto all mē / that I myght wyn the more. And vnto the Iewes / I became as a Iewe / to wyn the Iewes. To thē that were vnder the lawe / was I made as though I had bene vnder the lawe / to wyn them that were vnder the lawe. To thē that were with out lawe / becā I as though I had bene without lawe (when I was not with out lawe as perteyninge to god / but vnder a lawe as concernynge Christ) to wyn thē that were with out lawe. To the weake be cam I as

weake/to wyn the weake. In all thynge I fassioned my silfe to all men/to save att the lest waye some. And this I do for the gospels sake/that I myght have my parte ther of.

Perceave ye not howe that they which runne in a course/runne all/yet butt one receaveth the rewarde. So runne that ye maye obtayne. Every man that proveth mastres abstaineth frō all thyngs. and they do itt to obtayne a corruptible croune: but we to obtayne an everlastynge croune. I therfore soo runne/nott as at an vncertayne thynge. So fyght I/not as won that beateth the aier: but I tame my body ād brynge hym into subieccion/lest after that I have preached to other/I my silfe shulde be a castawaye.

## The.x. Chapter.

Brethren I wolde not thatt ye shulde beignoraunt off this/howe thatt oure fathers were all vnder a coulde/and all passed thorowe the see/and were all baptised vnder Moses ī the cloude/and in the see. and did all eate of one spirituall meate/and did all drynke off one maner of spirituall drynke. And they dronke off thatt spretuall rocke that folowed them/which rocke was Christ. but ī many of thē had god no delite. For they were overthrowen in the wildernes.

These are ensamples to vs that we shulde not lust after evyll thyngs/as they lusted. Nether be ye worshippers of Images as were some off them accordynge as ytt is written: The people sate doune to eate and drynke/and rose vppe agayne to playe. Nether let vs cōmit fornicacion

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The errata
says line 22
~~read~~ Moses rede
Moses

as some of them cõmitted fornicacion/and were destroyed in one daye xxiij. thousande. Nether let vs tempte Christ/ as some off them tempted ād were destroyed of serpentꝭ. Nether murmure ye as some of them murmured/and were destroyed off the destroyer.

All these thyngꝭ happened vnto them forensambles/and were written to put vs in remembraunce/whom the endes off the worlde are come apon. Wherfore lett hym that thynketh he stondeth/take hede lest he fall. There hath none other tẽptacion taken you/but soche as foloweth the nature of man. God is faythfull/which shall not suffer you to be tẽpted above youre strenghte: but shall in the myddes off the temptacion make awaye to escape out. Wherfore my deare beloved/flee from worshippynge of ydols.

I speake as vnto them which have discrecio/ Judge ye what I saye. Is not the cuppe of blessinge which we blysse/partakynge of the blonde of Christ? is not the breed which we breake/partetakynge of the body of Christ? be cause that we (though we be many) yet are one breed/ād one body/as moch as we all are partetakers off one breed. Beholde Israhell which walketh carnally. Are not they which eate of the sacrifysse/partetakers off the aultre?

What save I thē? that the ymage is eny thinge? or that it which is offered to ymages is eny thynge? Naye/but I saye/that thoseth̄gꝭ which the gētyls offer/they offer to devyls/ād not to god. And I wolde not that ye shulde have fellishippe with the devyls. Ye cannot drynke of the cuppe



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off the lorde/ and of the cuppe off the devyls. Ye cannot be parte takers off the lordes table/ and off the table off devyls. Other shall we provoke the lorde? other are we stronger then he? All thyngs are lawfull vnto me/ but all thyngs are not expediēt. All thyngs are lawfull/ but all thyngs edifye not. Lett no man seke his awne prophet: but lett every man seke his neghbours welthe.

What soever is solde in the market/ that eate/ and axe no questions for conscience sake. For the erth is the lordis/ and all that therein is. Yf eny off them which beleve not bid you to a feast/ and yff ye be disposed to goo/ what soever is seet before you eate/ axynge no question for conscience sake: but and yff eny man saye vnto you: this is dedicate vnto ydols/ eate not off it for his sake that shewed it/ and for hurtynge off conscience: the erth is the lordes and all that there ī is. Conscience I saye/ not thyne: but the conscience of that other. Why shulde my liberte be iudged of another mannes consciēce? For yf I take my parte with thanks: why am I evell spokē off for that thynge wher fore I geve thanks.

Whether therfore ye eate or drynke/ or what soever ye do/ do all to the prayse off God. Se that ye geve occasion off evell/ nether to the iewes/ nor yet to the gentyls/ nether to the congregacion of god: even as I please all men in all thyngs not sekynge myne awne proffet/ but the proffet of many/ that they mygbt be saved. Folowe me as I do Christ.

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## The. xj. Chapter.

I Cōmende you brethren that ye remēber me in all thyngs/ and kepe the ordinauncs which I gave you. I wolde ye knewe that Christ is the heed of every man. and the womans heed is the man/ and Christs heed is God. Every man prayinge or prophesyinge havynge eny thynge on his heed/ shameth his heed. Every womā that pryeth or prophesieth bare hedded/ dishonesteth her heede. For it is even all won/ ād the very same thynge even as though she were shaven Yf the woman be not covered/ lett her also beshavē. Yf it be shame for a woman to be shaven or shorne/ let her cover her heed.

A man ought not to cover his heed/ for as moche as he is the ymage ād glory of god. The woman is the glory of the man. For the man is not of the woman/ but the woman of the man. Nether was the mā created for the womās sake: but the woman for the mannes sake. For this cause ought the woman to have power in her heed/ for the angels sakes. Nevertheless/ nether is the mā with oute the woman/ nether the womā with out the man in the lorde. For as the woman is of the man/ evē soo is the mā by the womā: but all is of

Judge ī youre selves whether it be cōly (god.
that a woman praye vnto god bare hedded. Or
els doth not nature teach you/ that it is a shame
for a mā/ if he have longe heere: and a prayse to a
womā if she have lōge heere? For her heere is ge
vē her to cover her with all. yf there be eny mā a-
mōge you that lusteth to stryve [illegible]

we have no soche customes / nether the congregacions of God.

This I warne you of / and commende not that ye come togedder after a worsse manner / and nott after a better. Fyrst of all when ye come togedder in the congregacio / I heare that there is dissencion amonge you: And I partly believe it. For there must be sectes amonge you / that they which amonge you are perfaict myght be knowen. When ye come togedder in oon place / a man cannot eate the lordes supper. For every man begynneth afore to eate his awne supper. and one is hongrye / and another is dronken. Have ye nott houses to eate and to drynke in? Or els dispyse ye the congregacion off God? and shame them that have nott? what shall I saye vnto you? shall I prayse you? in this prayse I you not.

That which I gave vnto you I receaved off the lorde. For the lorde Jesus the same myght in the which he was betrayed / toke breed: and thanked and brake / and sayde: Take ye / and eate ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cuppe when supper was done sayinge: This cuppe is the newe testamēt in my bloud / this do as oft as ye drinke it / in the remembraunce off me. For as often as ye shall eate this breed / and drynke thys cuppe / ye shall shewe the lordes deeth till he come. Wherfore whosoever shall eate off this breed / or drynke off the cuppe vnworthely / shalbe giltie off the body and blout off the lorde. Let a man therfore examen

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hym silfe / and so let hym eate off the brered and drynke off the cuppe. For he that eateth or drynketh vnworthely / eateth and drynketh his awne damnacion / be cause he maketh no differenee of the lordis body.

For this cause many are weake and sicke amoge you / and many slepe. Yff we had truly iudged oure selves / we shulde not have bene iudged. When we are iudged of the lorde we are chastenned / be cause we shulde not be damned with the worlde. Wherfore my brethren / when ye come togedder to eate / tary one for another. yff eny man hōger let hym eate at home / that ye come not togedder vnto cōdemnaciō. Wother thyngs will I set in order whē I come.

## The. xij. Chapter.

IN spretuall thyngs brethren I wolde not have you ignoraunt. ye knowe that ye were gentyls / and went youre wayes vnto dom ydoles / even as ye were ledde. Wherfore I declare vnto you that no man speakynge in the sprete of god ditffieth Jesus. Also no man can saye that Jesus is the lorde: but by the holy goost.

There are diversittes of gyftes verely / yet but one sprete. And there are differēces of administraciōs / and yet but one lorde. And there are divers manners off operacions / and yet but one God / which worketh all thyngs that are wrought in all creatures. The gyftes off the sprete are geven to every man to proffit the congregacion. To won is geven the vtteraunce off wisdō: to another is geven te vtteraunce off knowledge by the same sprete: to another is geven fayth /

by the same sprete. To another the gyftes of hea-
alynge/ by the same sprete. To another power
to do miracles: To another prophesy/ To anot-
her iudgemēt of sprētes/ To another diuers tō-
ges: To another the interpretacion off tonges:
ād these all worketh evē the silfe same sprete/ de-
vidynge to every man severall gyfte even as he
woll.

For as the body is one/ād hath many mēbres/
ād all the mēbres of one body though they be ma
ny/ yet are but one body: evē soo is Christ. For in
one sprete are we all baptised to make on body/
whether we be iewes or gentyls: whether we be
bonde or fre. and have all dronke of one sprete.
For the body is not one member/ but many. If
the fote saye: I am not the honde/ therfore I am
not of the body: is he therfore not of the body? ād
if the eare saye I am not the eye: therfore I ām not
of the body: is he therfore not of the body? yf all
the body were an eye: where were then the eare?
if all were hearīge: where were the smellynge?

But nowe hath god disposed the mēbers/ eve-
ry one of them in the body/ at his awne pleasure
If they were all one mēber: where wer the body?
nowe are there many members/ yet but one bo-
dy. ād the eye cannot saye vnto the honde: I ha-
ve no nede of the: nor the heed also to the fete: I
have no nede of you. Ye ratther a greate dele th-
ose membres off the body which seme to be most
feble/ are most necessary. And apon those mēb-
ers of the body which we thynke lest honest/ put
we most honestie on. And our vngoodly parties
have most beauty on. for oure honest members

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nede it not: but God hath so disposed the body/ and hath geven most honoure to that parte wh-ich lacked/ lest there shulde be eny stryfe in the body: butt that the members shulde indifferently care one for another. And iff one member suffer all suffer with hym: yff one member be had in honoure/ all members be glad also.

Ye are the body off Christ/ and members won off another. And God hath also ordeyned in the congregacion/ fyrst the Apostels/ secondarely prophets/ thyrdly teachers/ then them that do miracles/ after that the gyftes off healynge/ helpers/ governers/ diversite off tonges.

Are all apostles? are all prophets? Are all teachers? are all doars off miracles? have all the gyftes off healynge? Do all speake with tonges? do all interprete? Covet after the best gyftes. And yet shewe I vnto you a moare excellet waye.

## The .xiij. Chapter.

Though I speake with the tonges of men ād angels/ and yet had no love/ I were evē as sounding brasse: and as a tynklynge Cymball. and though I coulde prophesy/ and vnderstode all secretes/ and all knowledge: yee/ if I had all fayth so that I coulde move mountayns out of there place/ and yet had no love/ I were nothynge. And though I bestowed all my goōdes to fede the powre/ and though I gave my bodye ven that I burned/ ād yet have no love/ it profeteth me nothynge.

Love suffreth lōge/ and is corteous. love envieth nott. Love doth nott frawardly/ swelleth not/ dealeth not dishonestly/ seketh nott her awne/ is not provoked to anger/ thynketh not evyll reioyseth not in iniquite: but reioyseth in the trueth/ suffreth all thynge/ beleveth all thyngs hopeth all thyngs/ endureth ī all thyngs. Though that prophesyinge fayle/ other tonges shall cease/ or knowledge vanysshe awaye: yet love falleth never awaye.

For oure knowledge is vnparfet/ and oure prophesyīge is vnperfet: but whē thatt which is parfet is come: thē that which is vnparfet shall be done awaye. When I was a chylde/ I spake as a chylde/ I vnderstode as a childe/ I ymmagened as a chylde: but as soneas I was a man I put awaye all childesshnes. Nowe we se in a glasse even in a darke speakynge: but then shall we se face to face. Nowe I knowe vnparfectly: but then shall I knowe even as I am knowen. Nowe abideth fayth/ hope/ and love/ even these thre: but the chefe of these is love.

## The .xiiij. Chapter.

LAbour for love/ ād covet spretuall giftes: ād most chefly for to prophesy. For he that speaketh with tōges speaketh not vntomē/ but vnto god. No mā heareth hī: For ī the sprete he speaketh misteris. But he that prophesieth speaketh vntomē/ for their edifyinge ād cōforte. He that speaketh with tonges/ proffiteth hī silfe: he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ys

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prophesied. For greater is he that prophesieth/ then he that speaketh with tonges/ except he expoune hit also/ that the congregacion maye have edifyinge. Nowe brethren if I come vnto you speakinge with tonges: what shall I proffit you? excepte I speake vnto you/ other by revelacion/ or knowledge/ or prophesyinge/ or doctrine.

More over when thyngs with out lyfe geve sounde: whether itt be a pype/ or an harpe: except they make a distinccion in the soundes: howe shall it be knowen what is pyped or harped? And also if the trompe geve ā vncertayne voyce/ who shall prepare hym silfe to fyght? Evē so lykwyse when ye speake with tonges/ excepte ye speake wordes that have significacion/ howe shall ytt be vnderstonde what is spokē? For ye shall but speake in the ayer.

Many kyndes off voyces are in the worlde/ and none off them ar with out significacion. Yf I knowe not what the voyce meaneth/ I shalbe vnto hym that speaketh an alient: and he thatt speaketh shalbe an alient vnto me. Even so ye (for a/moche as ye couvet spretuall giftes) seke that ye maye have plenty vnto the edifyinge off the congregacion.

Wherfore lett him that speaketh with tōges/ praye that he maye interpret also. Yff I praye with tongs/ my sprete prayeth: butt my mynde ys with out frute. What is it then? I will praye with my sprete/ and will praye with my mynde also. I will singe with my sprete/ and will singe with my mynde also.

For els when thou blessest with the sprete/ ho-

we shall he that occupieth the roume off the vn-
learned saye a men att thy gevynge off thankes?
seynge he vnderstondeth nott what thou sayest.
Thou verely gevest thank? wele: butt the other
ys nott edyfied. I thanke my god/ I speake with
tonges moare then ye all. yett had I lever in the
cogregaciō to speake five wordes with my myn-
de to the informaciō of other/ rather thē ten tho-
usande wordes with the tonge.

Brethrē be not children in witte: as concerny-
nge maliciousnes be children: but in witt be per-
fet. In the lawe it is written/ with other tonges/
and with other lippes wyll I speake vnto thys
people/ and yett for all thatt will they nott hea-
reme sayth the lorde. Wherfore tong? are for
a signe/ not to them that beleve: butt to them th-
at beleve nott. contrary wyse prophesyinge ser-
veth not for them that beleve nott: butt for them
which beleve.

Yf therfore when all the congregaciō is come
to gedder/ and all speake with tong?/ there co-
me in they thatt are vnlearned/ or they whych
beleve nott: will they not saye that ye are out off
youre wittes? Butt and yff all prophesy/ and
there come in one that beleveth nott/ or one vn-
learned/ he ys reproved off all men/ and ys iu-
dged of every man: and so are the secret? off hys
hart openned: and then falleth he doune on hys
face/ and worshippeth god/ and sayth that god
is with you in dede.

Howe is it then brethren? when ye come to ge-
ddere every mā hath his songe/ hath his doctri-

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ne/ hath his tonge/ hath hys revelacion/ hathe his interpretacion: Lett all thyngs be vnto edyfyinge. Yff eny man speake with tonges/ lett ytt be two atonce: or at the most thre atonce: and that by course. and lett another interprete it: Butt yf there be no interpreter/ lett hym kepe silence in the congregacion/ and let hym speake to hym silfe/ and to god.

Lett the prophets speake two atonce/ or thre atonce/ and let other iudge. Yf eny revelacō be made to another that sitteth by/ lett the fyrst holde his peace. For ye maye all prophesy one by one/ that all maye learne/ and all maye have comforte. For the spirets off the prophets are in the power off the prophets. For god is nott causer of stryfe: but of peace/ as he is in all other cōgregacions of sanctes.

Lett youre wyves kepe silence in the congregacions. For it is not permitted vnto thē to speake: butt lett them be vnder obedience/ as sayth the lawe: yf they will learne eny thynge/ let them axe their buisbandes att home. For it is a shame for wemen to speake in the congregacion. Sprong the worde off God from you? other cam ytt vnto you only? Yf eny mā thynke hi silfe a prophet other spirituall: lett hym vnderstonde what thyngs I write vnto you. For they are the cōmaundments of the lorde. Butt and yf eny man be ignorant/ lett hym be ignorant. Wherefore brethren covet to prophesy/ and forbyd nott to speake with tongs. Lett all thyngs be done honestly and in order.

# The fyrst pistle of Paul.
## The.xv. Chapter.

BRethren as pertaynynge to the gospell which I preached vnto you/ which ye have also accepted/ and in the which ye continue: by the which also ye are saved/ I do you to with after what maner I preached vnto you/ yf yet kepe it/ except ye have beleved in vayne.

For fyrst of all I gave vnto you that which I receaved: howe thatt Christ deyed for oure synnes/ agreynge to the scriptures: and thatt he was buried/ and that he arose agayne the thyrd daye accordynge to the scriptures: and thatt he was sene of Cephas/ then of the twelve/ After thatt he was sene off moo then five hondred brethren atonce: off the which many remayne vnto thys daye/ and many are fallen a slepe. After that apered he to James/ then to all the Apostles.

And last off all he was sene off me/ as off one thatt was borne out off due tyme. For I am the lest off all the Apostles/ which am not worthy to be called an apostle/ because I persecuted the congregacion of God: but by the faveour of God I am that I am. And his faveour whych is in me was not in vayne: butt I labored more abundauntly then they all/ not I/ butt the faveour of God which is with me. Whether ytt were I or they/ so have we preached/ and so have ye beleved.

Yf Christ be preached howe that he rose from deeth: howe saye some that are amonge you/ that there ys no resurreccion from deeth: Yff there be no rysynge agayne from deeth: then is Chr-

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rist nott ryſen. Yff Christ be nott ryſen/ then ys oure preachynge vayne/ and youre fayth is also in vayne. Yee/ and we are foun de falce witnesſes of God. For we have teſtified agaynſte god howe that he rayſyd vppe Christ/ whom he rayſyd nott vppe/ yf it be ſo that the deed ryſe nott vppe agayne. For yf the deed ryſe nott agayne/ then is Christ not ryſen agayne. Yf it be ſo thatt Christ roſe not/ then is youre fayth in vayne. And yet are ye in youre ſynnes. Alſo they whiche are fallen a ſlepe in Christ/ are periſſhed. Yf in thys lyfe only we beleve on Christ/ then are we off all men the miſerableſt.

Nowe is Christ ryſen from deeth/ and is become the fyrſt frutes off them that ſlept. For by a man cam deeth/ and by a man cam reſurrecciō frō deeth. For as by Adam all deye: even ſo by Christ/ ſhall all be made alive/ and every man in his awne order: The fyrſt is Christ/ thē they that are Christis att his cōmynge. Thē cōmeth the ende/ when he hath delivered vppe the kyngdome to God the father/ when he hath putt doune all rule/ auctorite/ and power. For he muſt reule till he have put all his enemys vnd his fete

The laſt enemy that ſhalbe deſtroyed is deeth For he hath put all thyngs vnder his fete. butt when he ſayth/ all thyngs are putt vnder hym/ it is manifeſt that he is excepted/ which did putt all thyngs vnder hym. Whē all thyngs are ſubdued vnto hym: then ſhall the ſonne alſo hym ſilfe be ſubiecte vnto hym thatt putt all thynges vnder hym/ that God maye be all in all thynges.

Other els what do they which are baptiſed

over the deed/ if the deed ryse not at all: why are they baptised over the deed? And why stode we ieoperdy every houre? by oure reioysynge which I have in Christ Jesu oure lorde/ I deye dayly. That I have fought with beastes att Ephesus after the maner of me/ what avaūtageth it me/ yf the deed ryse not agayne? Lett vs eate ād drynke/ to morowe we shall deye. Be not deceaved: malicious speakyngs corrupte good manners. Awake truely out off slepe/ and synne nott: For some have not the knowledge off God. I speake this vnto youre rebuke.

But some man will saye: howe shall the deed aryse? with what body shall they come? Thou fole/ thatt which thou sowest/ is nott quickened except it deye. And what sowest thowe? Thowe sowest not that body that shalbe: but bare corne (I meane other off wheet/ or of some other) and God geveth it a body att his pleasure/ to every seed a severall body.

All flesshe is not one manner of flesshe: but there is one maner flesshe off men/ another maner flesshe of beastes/ another maner flesshe off fysshes/ and another of byrdes. There are celestiall bodyes/ and there are bodyes terrestriall: Butt the glory of the celestiall is one/ and the glory off the terrestriall is another. There is one maner glory of the sonne/ and another glory of the mone/ ād another glory of the starres. For one starre differth from another in glory. So is the resurreccion of the deed. It is sowen in corrupcion/ and ryseth in incorrupcion. It is sowen in dishonoure/ and ryseth in honoure. It is sowen

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in weaknes / and ryseth in power. Yit is sowne a naturall body / and ryseth a spretuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Adā was made a livynge soule: and the last Adam was made a quickenynge spyrete: but that is nott fyrst which is spirituall: but that which is naturall / and then that which is spretuall. The fyrst mā is of the erth / erthy: The seconde mā is from heven / hevenly. As is the erthy / soche are they that are erthy: And as is the hevenly / soche are they that are hevenly. And as we have borne the ymage off the erthy / so shall we beare the ymage of the hevenly.

This save I brethren / that flesshe and bloud cānot inherett the kyngdom of god. Nether corrupcion inhereteth uncorrupcion. Beholde I shewe a mistery unto you: we shall not all slepe: butt we shall all be chaunged / and that in a moment / and in the twinckelynge of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the deed shall ryse incorruptible: And we shalbe chaunged. For this corruptible must putt on incorruptibilite: and this mortall must put on immortalite.

When this corruptible hath put on incorruptibilite: and this mortall hath putt on immortalite: then shalbe brought to passe the sayinge that is written: Deeth is consumed into victory. Deeth where is thy stynge? Hell where is thy victory? The stynge of deeth is synne.

The strengthe off synne ys the lawe: butt thankes be unto God / whych hath geven us

victory/ thorowe oure lorde Jesus Christ. Therfore my deare brethren/ be ye stedfast and vnmovable/ alwayes ryche in the worke of the lorde/ for as moch as ye knowe howe that youre labour is not in vayne in the lorde.

## The.xvj. Chapter.

OF the gadderynge for the saynctes/ as I have ordeyned in the congregacions off Galacia/ even so do ye. In some sabboth daye lete every one off you put a syde at home/ and laye vppe whatsoever he thynketh mete/ that there be no gadderynge when I come. When I am come/ whosoever ye shall alowe by youre letters/ them will I sende to bringe youre liberalite vnto Jerusalem. And yff yt be mete that I goo/ they shall goo with me. I will come vnto you after I have gone over Macedonia. For I wyll goo thorow out Macedonia. With you paraventure I wyll abyde a whyle: or els wynter/ that ye maye bringe me on my waye whither soever I goo.

I will nott se you nowe in my passage: butt I trust to abyde a whyle with you/ yff god shall suffre me. I wyll tary att Ephesus vntill wytsontyde: For a greate dore and a frutfull is opened vnto me/ and there are many adversaris. Yff Timotheus come/ se that he be with out feare with you. For he worketh the worke of the lorde as I doo. Lett no man despyse him: but conveye hym forthe in peace/ that he maye come vnto me. For I loke for hym with the brethren.

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To speake of brother Apollo: I greatly desyred hym to come vnto you with the brethren/but his mynde was not at all to come at this tyme. He will come when he shall have a convenient tyme. Watche ye/stonde fast in the fayth/quyte you lyke men/and be stronge. Lett all youre bussynes be done in love.

Brethren/ye knowe the housse of Stephana how that they are the fyrst frutf of Achaia/and that they have apoynted them selves to minister vnto the sayncts/I beseche you that ye be obedient vnto soche/and to ale that helpe and labour. I am gladde of the cōmynge of Stephana/and Fortunatus/and Achaichus: for that which was lackīge on youre parte they have supplied. They have comforted my spreteandyoures. Loke therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you mochē the lorde/and sodoeth the congregacion that is in their housse. All the brethrē grete you. Grete ye one another with an holy kysse. The salutaciō of me Paul with myne awne hande: If eny man love not the lorde Jesus Christ/the same be anathema maranatha. The favoure of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesu/Amen.

The pistle vnto the Corrinthyans sent from Philippos/By Stephana/and Fortunatus/and Acaichus/and Timotheus.



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# The seconde pistle off Paul the Apostle to the Corinthyans.

## The fyrst Chapter.

PAul an Apostle off Jesus Christ by the will off God/ and brother Timotheus.

Vnto the congregacio̅ of god/ Which is at Corinthu̅/ with all the sayncties which are in all Achaia: Grace be with you and peace from God oure father/ and from the lorde Jesus Christ.

Blessed be god the father of oure lorde Jesus Christ the/ father of mercy/ a̅d the god of all co̅forte/ which comforteth vs in all oure tribulacion/ insomoche that we are able to comforte them which are troubled/ in what soever tribulacion it be/ with the same comforte wher with we oure selves are co̅forted of god. For as the affliccions of Christ are plenteous in vs even so is oure co̅solacion plenteous by Christ.

Wheter we be troubled for your consolacion/ and helth/ which helth sheweth her power in that ye suffre the same afflicciõs which we also suffre: or whether we be comforted for youre consolacion a̅d helth: yet oure hope is stedfast for you in asmoch as we knowe howe that as ye have youre parte in afflicciõns/ so shall ye be partakers of consolacion.

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Brethren I wolde not have you ignorannt of oure trouble / which happened vnto vs in Asia. For we were greved out of measure passynge strengthe / so greatly that we despaired even off lyfe. Also we receaved an answer of deeth in oure selves / and that was done be cause we shulde not put oure trust in oure selves: but in god / wh ich rayseth the deed to lyfe ageyne: Which delivered vs from so gretta deeth / ād doth delivre / on whom we trust that yet here after he will delivre vs by the helpe of youre prayer for vs: That by the meanes of many occasions / thākf may be geve of many on oure behalfe / For the grace geven vnto vs.

Oure reioysynge is this / the testimony of oure conscience / that we with out doublenes / but with godly purenes: not in flesshly wysdom / but by the grace of god / have had oure conversaciō in the worlde / and most of all to you ward. We write no nother thyngf vnto you / then that ye rede and also knowe. Yee ād I trust ye shall fynde vs vnto the ende even as ye have founde vs partly / for we are youre reioysynge / even as ye are oures in the daye of the lorde Jesus.

And in this confidence was I mynded the other tyme to have come vnto you (that ye mygbt have had a double pleasure) and to have passed by you into Macedonia / and to have come agayne out of Macedonia vnto you / ād to have bene ledde forth to Jewry warde of you.

When I thus wyse was mynded: Did I vse lightnes? Or thynke I carnally those thyngf which I thynke? that with me shulde be ye ye /

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and naye naye. God is faithfull: For oure preachynge vnto you / was not ye and naye. For goddis sone Jesus Christ which was preached amonge you by vs (that is to saye by me ād Silvānus and Thimotheus) was not ye and naye: but in hym it was ye: For all the promises of God / in hym are ye: and are in hym Amē / vnto the lawde of god thorow vs. Yit is god which stablisseth vs and you in Christ / and hath annoynted vs / which hath also sealed vs / and hath geven the erneste of the sprete into oure hertes.

## The. ij. Chapter.

I Call god for a recorde vnto my soule / that I sorto saver you with all / I came not eny more vnto Corinthum. Not that we be lordes over youre fayth: but helpers of youre ioye. For by faith ye stode. but I determened this in my silfe / that I wolde nott come a gayne to you in hevines. For yf I make you sory: who is it that shulde make me glad / but the same which is made sory by me? And I wrote this same epistle vnto you / lest yf I came / I shulde take hevines of them / of whom I ought to reioyce. Certaynly this cōfidence have I in you all / that my ioye is the ioye of you all. For in grett affliccion and anguisshe of hert I wrote vnto you with many teares: not to make you sory / but that ye myght perceave the love which I have most specially vnto you.

Yf eny man hath caused sorowe / the same hath not made me sory: but partly / lest I shulde greve you all. Yit is sufficient vnto the same man that he was rebuked off many. So that nowe



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contrary wyse ye ought to forgeve hym and cõ-
forte hym: lest that same persone shulde be swa-
lowed vpp with over moche hevines. Wherfore
I exhorte you / that love maye have strengthe
over hym. For this cause verely did I write / tha-
at I myght knowe the profe off you / whether ye
shulde be obediente in all thyngs. To whom ye
forgeve eny thynge / I forgeve also. And verely
if I forgave eny thynge / to whom I forgaveit
for youre sakes forgave I it in the roume of Chr-
ist / lest Satan shulde prevent vs. For his tho-
ughtes are not vnknowen vnto vs.

When I was come to Troada for Christ gos-
pels sake (and a great dore was openned vnto me
of the lorde) I had no rest in my sprete / be cause
I founde not Titus my brother: but toke my lea-
ve of them and went my waye into Macedonia.
Thanke be vnto God which alwayes geveth vs
the victory in Christ / and openeth the saver off
his knowledge by vs in every place. For we are
vnto god the swete saver of Christ / both amõge
them that are saved / and also amõge them whi-
ch perisshe: to the one parte are we the saver of d-
eeth vnto deeth: vnto the other parte are we the
saver of lyfe vnto lyfe. And who is mete vnto th-
ese thyngs? For we are not as many are which
choppe and chaunge with the worde of god: but
as they which speake off purenes / and as they
which speake of God in the sight off God / so sp-
eake we in Christ.

## The. iij. Chapter.

WE begyn to prayse oure selves agayne.

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Nede we as some other of pistles of recommendacion vnto you: or letters of recommendacion from you: ye are oure pistle written in oure hertis/ which is vnderstonde and reed of all men/ in that yeare knowen howe that ye are the pistle of Christ/ ministred by vs and writte not with ynke: but with the sprete of the livynge god/ not in tables of stone/ but in flesshy tables of the herte. suche trust have we thorow Christ to godward/ not that we are sufficient off oure selves to thynke eny thynge as it were of oure selves: but oure ablenes commeth of god/ which hathe made vs able to minister the newe testament/ not off the letter/ but off the sprete: For the letter killeth/ but the sprete geveth lyfe.

Yf the ministracion of deeth thorowe the letters figured in stones was glorius/ so that the children of israel coulde not beholde the face off Moses for the glory of his countenaunce (which glory nevertheles is done awaye) why shall not the ministracion off the sprete be moche more glorius? For if the ministrynge of condempnacio be glorious: moche more shall the administracio off righteweesnes excede in glory. For no dout that which was glorified was not once glorified in respecte off this exceedynge glory. Then iff that which is destroyed was glorious/ moche more shall that which remayneth be glorious.

Seynge then that we have soche trust we vse gret boldnes/ and do not as Moses/ which put a vayle over his face that the children of Israell shulde not se for what purpose that served which is put awaye. But their mides are blynded.

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For vntill this daye remayneth the same coverynge vntaken awaye in the oldetestament whyen they rede hyt/ which in Christ is put awaye: But even vnto this daye/ when Moses is redde the vayle hangeth before their hartes. Neverthelesse when they tourne to the lorde/ the vayle shalbe taken awaye. The lorde no dout is a spirete. And where the spirete off the lorde is/ there is libertie. And nowe the lordis glory apereth in vs all/ as in a glasse: and we are chaunged vnto the same similitude/ from glory to glory/ even off the lorde which is a spirete.

## The. iiij. Chapter.

Therefore seynge that we have soche an office/ even as mercy is come on vs/ we faynte not: but have cast from vs the clokes of vnhonestie/ and walke not in craftines/ nether corrupte we the worde of God: but walke in open trueth/ and reporte oure selves to every mannes conscience in the sight of God.

Yff oure gospell be yet hyd/ it is hyd amonge them that are lost/ in whom the god of this worlde hath blynded the myndes off them which beleve nott/ lest shulde shyne vnto them the light off the glorious gospell off Christ/ which is the ymage off God/ for we preache nott oure selves/ but Christ Jesus the lorde/ and preache oure selves youre servauntes for Jesus sake. For it is god that comaunded the light to shyne

out off darknes/ which hath shyned in oure hert/ for to geve the light of knowledge off the glorious god/ in the face of Jesus Christ.

But we have this treasure in erthen vesseles that the excellent power off it myght apere to be off Gode/ and nott off vs. We are trowbeled on every syde/ yet are we nott with out shyft. We are in povertie: but not vtterly with out somwhat. We are persecuted: but are not forsaken. We are cast doune: nevertheless we perisshe not And we allwayes beare in oure bodyes the deynge of the lorde Jesus/ that the lyfe of Jesu myght apere in oure bodyes.

For we which lyve are always delyvered vnto deeth for Jesus sake/ that the lyfe also of Jesu myght apere in oure mortall flesshe. So then deeth worketh in vs/ and lyfe in you. Seynge then that we have the same sprete of fayth/ acordynge as it is written (I beleved and therfore have I spoken) we also beleve/ and therfore speake. For we knowe that he which raysed vppe the lorde Jesus/ shall rayse vppe vs also by the meanes of Jesus/ and shall sett vs with you/ for all thyngs do I for youre sakes/ that the plenteous grace by thankes geven of many/ maye redound to the prayse of God.

Wherfore we are not weried/ but though oure vttward man perisshe/ yet the inwarde man is renewed daye by daye. For oure excedynge tribulacion/ which is momentany and light/ prepareth an excedynge/ and an eternall wayght off glorye vnto vs/ whill we loke not on the thynges which are sene/ but on the thynges which are not



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sene. For thyngs which are sene are temperall: and thyngs whiche are not sene are eternall.

## The. v. Chapter.

WE knowe suerly yff oure erthy mancion wherī we now dwell were destroyed / that we have a bildīge ordeyned of god / an habitacion not made with hōdes / but eternall ī hevē. Ād herefore sigh we / desyringe to be clothed with oure mansion which is from heven: yff yt hapen that we be founde clothed / and nott naked. For as longe as we are ī this tabernacle / we sighād are greved: for we wold not be vnclothed: butt wolde be clothed apon / thatt mortalite myght be swalowed vppe of lyfe. He that hath ordeyned vs for this thynge ys god: which very same hath geven vnto vs the ernest of the sprete.

We are alwaye of good chere / and knowe wele thatt as longe as we are att home in the body we are absent from God. For we walke in fayth and se nott. Nevertheless we are off goode comforte / and had lever to be absent from the body and to be present with God. Wherfore we endevre oure selves / whether we be at home or from home / to please God. For we must all be brought before the iudgement seate off Christ that every man maye receave the workes off his body accordynge to that he hath done / whether it be good or badde. Seynge then that we knowe howe the lorde is to be feared / we fare fayre withmen. For we are knowen wele ynough vnto God. I trust also thatt we are knowen in youre consciences.



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# The seconde pistle of Pual.

We prayse not oure selves agayne vnto you/ but geve you an occasion to reioyce off vs/ thatt ye maye have somwhat agaynst them/ whych reioyce in the face/ and not in the hert. For yf we be too fervent/ to God are we to fervent: yff we kepe measure/ for youre cause kepe we measure. For the love of Christ constrayneth vs/ be cause we thus iudge/ yf one be deed for all/ thatt then are all deed/ ād that he died for all/ be cause that they which live/ shulde not hence forth live vnto them selves: butt vnto hym which died for them and rose agayne.

Wherfore hence forth knowe we no man after the flesshe. In somoche that though we have knowen Christ after the flehsse/ nowe hence forthe knowe we hym so no more. Therfore yff eny mā be in Christ/ he is a newe creature. Olde thyngs are passed awaye/ beholde all thīgs are become newe/ Neverthelesse all thyngs are of god/ whych hath reconciled vs vnto hym sylfe by Jesus Christ/ and hath geven vnto vs the office to preache the atonement. For god was ī Christ/ ād made agrement bitwene the worlde and hym sylfe/ and imputed not their synnes vnto them: and hath committed to vs the preachynge of the atonment.

Nowe then are we messengers in the roume of Christ: even as though God did beseche you thorowe vs: So praye we you ī Christes stede/ that ye be atone with God: for he hath made hī to be synne for vs/ which knewe no synne/ thatt we by his meanes shulde be that rightewesnes which before Gog is alowed.

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## The. vj. Chapter.

WE as helpers therfore exhorte you / that ye receave not the grace of god in vayne. For he saith: I have herde the / in a tyme accepted: and in the daye off healthe / have I suckered the. Beholde nowe is that wele accepted tyme: beholde nowe is that daye off helthe. Let vs geve no man accasion of evyll / that in oure office be founde no faute: but in all thynge lett vs behave oure selves as the ministers of God.

In moche pacience / in afflictions / in necessite / in angwysshe / in strypes / in presonment / in stryfe / in labour / in watche / in fastyng / in purenes / in knowledge / in longe sufferynge / in kyndnes / in the holy goost / in love vnfayned / in the wordes of trueth / in the power off God / by the armure off righteweſnes on the right honde and on the lyfte honde / in honoure and dishonoure / in evyll reporte and god reporte / as deseavers and yet true / as vnknowen / and yet knowen: as dyinge and beholde we yett live: as chastened and not killed: as sorowynge ād yet alwaye mery: as poore and yett make many ryche: as havynge no thynge and yett possessynge all thynge.

O ye Corrinthyans / oure mouth is open vnto you. oure herte is made large: ye are nott brought in to combraunce by vs / though that ye vere youre selves off a true meanynge. I speake vnto you as vnto chyldren / whych have lyke rewarde wyth vs: stretche youre selves therfore out. beare nott the yoke wyth the vn-

belevers. For what felliship hath rightewesnes with vnrightewesnes? What company hath light with darcknes? What concorde hath Christ with beliall? Other what parte hath he that beleveth with an infidele? howe agreeth the temple of god with ymages? And ye are the temple of the lyvynge god / as sayde god: I will dwell amonge them / and walke amonge them / and wilbe their god: and they shalbe my people. Wherfore come out from amonge them / and separate youre selves from the (sayth the lorde) and touche none vnclean thynge: so wyll I receave you / and wilbe a father vnto you / and ye shalbe vnto me sonnes and doughters / sayth the lorde almyghty.

## The. vij. Chapter.

SEynge that we have soche promeses derely beloved / lett vs clense oure selves from all fylthynes off the flesshe and spirit / and growe vppe to full holynes in the feare of God. Understonde vs: we have hurte no man: we have corrupte no man: we have defrauded no mā. I speake not this to condēpne you: for I have shewed you before that ye are in oure hertes to deye and live with you. I am very bolde over you / and reioyce greatly in you. I am filled with comforte / my ioye is sercedynge in all oure tribulacions. For when we were come into Macedonia / oure flesshe had no rest / but we were troubled on every syde: outwarde was fightynge / inwarde was feare. Nevertheles he that batt comforteth the abiecte / comforted vs at the cōmynge of Titus.

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And nott with his commynge only: butt also with the consolacion wher with he was comforted of you. For he tolde vs youre desyre/ youre mornynge/ youre fervent mynde to me warde So that I nowe reioyce the more. Wherfore though I made you sory with a letter I repēt not: though I did repent. For I perceave that that same Epistle made you sory though it were but for a ceason. but I nowe reioyce/ not that ye were sory/ but that ye so sorowed/ that ye repented. For ye sorowed godly: so that in nothynge were ye hurte by vs. for godly sorowe causeth repentaunce vnto health/ not to be repented off: when worldly sorowe causeth deeth.

Beholde what diligēce this godly sorowe thatye toke hath wrought in you: yee it caused you to clere youre selves. Yit caused indignacion/ it caused feare/ ytt caused desyre/ hit caused a fervent mynde/ itt caused punnysshment. For in all thyngf ye have shewed youre selves thatt ye were clere in that busynes. Wherfore though I have written vnto you/ I did itt nott for his cause that did hurte/ nether for his cause that was hurte: but that oure good mynde wbych we have towarde you in the sight of god/ myght apere vnto you.

Therfore we are conforted/ because ye are cōforted: yee and exceedyngly the more ioyed we/ for the ioye thatt Titus had: because his sprete was refresshed of you all. I am therfore not nowe a shamed/ though I bosted me my sylfe to bym of you. For as all thyngf which I preached vnto you are true/ even so is oure bostynge/ thatt

I bosted my silfe to Titus with all/founde true. And nowe is his inwarde affeccion more abou-ndant towarde you/when he remembreth the o-bedience off every oneoff you: howe with feare and trymblynge ye receaved hym. I reioyce th-at I maye be bolde over you in all thyngs.

## The. viij. Chapter.

I Do you to witt brethrē of the grace of god/ which is geven in the congregaciōs of Ma-cedonia/ howe thatt the aboundaunce off their reioysinge is/ that they are tried with moche tri-bulacion. And howe that their povertie/ thou-gh ūt be depe/ yet hath folowed over/ and is be come vnto thē ryches in synglenes. For to their powers (I beare them recorde) yee and beyon-de their power/ they were willynge off their ow-ne accorde/ and prayed vs with grett instaunce that we wolde receave their benefite/ and suffre them to be part takers with other in ministryn-ge to the saynets. And this they did/ not as we lorēd for; but gave their awne selves fyrst to the lorde/ and after vnto vs by the will off God: so that we coulde nott butt desyre Titus to acom-plysshe the same benivolence amonge you also/ even as he had begonne.

Nowe therfore/ as ye are ryche in all parties/ in fayth/ in worde/ in knowledge/ in all fervēt-nes/ and in love/ which ye have to vs: even so se that ye be plenteous in this benivolence. Thys saye I nott as cōmaundynge: but be cause other are so fervent/ therfore prove I youre love/ wh-

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ether it be perfait or no. We knowe the liberalitie of oure lorde Jesus Christ/ which thoughe he were riche/ yet for youre sak̄e became powre: that ye thorowe his povertie myght be made ryche.

And I geve counsell hereto: For this is expedient for you/ which began/ nott to do only: butt also to will a yeare agoo. Nowe therfore performe the dede/ that as there was in you a redines to will/ even so ye maye performe the dede/ of that which ye have. For if there be fyrst a willynge mynde/ it is accepted accordynge to thatt a man hath/ and not accordynge to that he hath not.

Hit is not my mynde that wother be set at ease/ and ye brought into combraunce: butt thatt there be egalnes. Letyoure abundaūce soccer their lacke att this present tyme off deerth: thatt their abundaunce maye supplye youre lacke: thatt their maye be equalite/ agreynge to thatt which is written: He that gadd̄ered moche had never the more abundaunce/ and he that gadd̄ered lytell/ had nevertheles̄e. Thank̄e be vnto god/ which put in the hert of Titus the same good mynde to ward you. For he accepted oure reqūest. yee rather he was so wele willynge/ thatt he of his awne accorde cam vnto you.

We have sēt with hī thatbrother whose laude is in the gospell thorowe out all the cōgregaciōs: ād not so only/ but is also chosen of the congregacions to be a felowe with vs ī oure iorney/ as cōcerninge this beniolēce that is ministred by vs vnto the prayse of the lorde/ and to stere uppe youre prompt mynde.

And thys we eschue thatt eny man shulde

rebuke vs in this aboundaunce / thatt is ministred by vs / and make provision for honest thyngs / nott in the sight of god only / but also in the sight of men.

We have sent with them a brother off oures whō we have ofte tymes proved diligēt in many thyngs / butt nowe moche more diligent. The grete confidence which I have in you hath caused me this to do: partly for Titus sake which is my felowe / and helper as concernynge you: partly be cause off wother which are oure brethren / and the messengers off the congregacions / and the glory off Christ. Wherfore shewe vnto them the proffe off youre love / and off the reioysynge hatt we have off you / thatt the congregacions maye se it.

## The. iv. Chapter.

Of the ministrynge to the sayncts / it is butt superfluus for me to write vnto you: for I knowe youre redynes off mynde / wherof I boost my silfe vnto them of Macedonia / and saye that Achaia was prepared a yeare a goo / and youre fervētnes hath provoked many. Neverthelesse yet have I sent these brethren / lest oure reioysynge over you shulde be in vayne in this behalfe. and that ye (as I have sayd) prepare youre selves / lest paraventure yf they of Macedonia come with mē and fynde you vnprepared / the boost that I made in this matter shulde be a shame to vs: I saye not vnto you.

Wherfore I thought it necessary to exhorte the



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brethren / to come before vnto you / for to prepare youre good blessynge promysed afore / that it myght be redy: so that it be a blessynge / and not a defraudynge. This yet remember / how we that he which soweth lytell / shall reepe lytell: and he that soweth plenteously / shall reepe plenteously. and let every man do accordynge as he hath purposed in his herte / not groudgyngly / or of necessite. For god loveth a cheerfull geuer

God is able to make you ryche in all grace / that ye in all thyngs having synge sufficient vnto the vtmoste / maye be ryche vnto all manner good worke / as it written: He hath sparsed abroade and hath geven to the poore / his righteousnes remayneth for ever. He that fyndeth the sower sede / shall minister breed for fode / and shall multiplie youre sede / and increace the frutes of youre righteousnes that on all parties / ye maye be made ryche in all synglenes / which causeth thorowe vs / thanks gevynge vnto god.

For the office off this ministracion / not only suppliethe the nede off the saynts: but also is aboundaunt herein / that for this laudable ministrynge / thanks myght be geven to god of many / whiche prayse god for youre obedience in knowledgynge the gospell of Christ. and for youre synglenes / in distributynge to them / and to all men. and in their prayers to God for you / longe after you / for the aboundaunt grace off God geven vnto you. Thankes be vnto God for his ineffable gyfte.

## The. v. Chapter.

# The seconde epistle of Paul.

I Paule my silfe beseche you by the mekenes and softnes of Christ/which when I am present among you/am of no reputacion/but am bolde toward you beynge absent. I beseche you that I nede not to be bolde when I am present (with that same cõfidẽce/whet with I am suppo-sed to be bolde) agaīst some which repute vs as though we walked carnally. Neverthelesse tho-ugh we walke cõpased with the flesshe/yet we w-arre not flesshly. For the weapens of oure warre are not carnall thigs/but thyngs myghty in god to cast doune stronge holdes/wher with we ov-erthrowe ymagenacions/and every hye thynge that exalteth it silfe agaīst the knowledge of god/and bryngeinto captivitie all vnderstondynge to the obedīẽce of Christ/and are redy to take ven-geaunce on all disobedience/when youre obedi-ence is fulfilled. Loke ye on thyngs after the vtt-ter apparence.

Yffe ny man trust in hym silfe that he is Chri-stis/let the same also considre off hym silfe/that as he is Christis/even so are we Christs. And though I shulde bost my silfe somwhat moare of oure auctorite which the lorde hath gevē vs to edifie and nott to destroye you/it shulde not be to my shame. This saye/I lest I shulde seme as though I went a bout to make you a frayde wi-th letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake/and his speache whomly. Let hym that is soche thyn-keon this wyse/that as we are in wordes by let-ters when we are absent/soche are we in dedes when we are present.

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For we cannot fynde in oure hertes to make oure selves of the nombre of them / or to cõpare oure selves to them / which laude thē selves: but whill they measure thē selves with them selves / and compare them selves with them selves / they vnderstonde nought. But we woll not reioyce above measure: but acordynge to the quantitie of the measure which god hath distributed vnto vs / a measure that reacheth even vnto you. For we stretche not out oure selves beyonde measure as though we had not reached vnto you. For even vnto you have we come with the gospell off Christ / and we bost not oure selves out off measure in nother mens labours: ye and we hope / When youre fayth is increased amõge you / to be magnified acordynge to oure measure more largely: And to preache the gospell in those regions which are beyonde you: and nott to reioyce off that which is by anothers mans measure prepared all redy. Let hym that reioyseth / reioyce in the lorde. For he that prayseth hym silfe / is nott alowed: butt he whom the lorde prayseth.

## The. xj. Chapter.

WOlde to god / ye coulde suffre mea lytell̄ my folysshnes: yee / ād I praye you forbeare me. For I ā gelous over you with godly gelousy. For I coupled you to one mā / to make you a chaste virgē to Christ: but I feare lest as the serpēt begyled Eve / thorowe his sutteltie / even so youre wittes shulde be corrupte from the singlenes that is in Christ. For iff he that commeth to

you preache another Jesus then hym whom we preached: or yf ye receave another spirete then that which ye have receaved: other another gospell then that ye have receaved / ye myght right wele have bene content.

I suppose that I was nott behynde the chefe apostles. Though I be rude in speakynge / yet I am not so in knowledge. Sowe be it amonge you we are knowen to the vtmost what we are in all thynge. Did I therin synne because I submitted my silfe / that ye myght be exalted: and because I preached the gospell to you fre: I robbed wother congregacions / and toke wages of them / to do you service with all. And when I was present with you and had nede / I was greveous to no man. For that which was lakynge vnto me / the brethren which cam from Macedonia supplied: and in all thynge I kept my silfe that I shulde not be greveous to you: and so will I kepe my silfe.

Yff the trueth off Christ be in me / this reioysynge shall nott be taken from me in the regions of Achaia. Wherfore: because I love you not? God knoweth. Neverthelesse what I doo / that will I do to cut awaye occasion from them which desyre occasion / that they myght be found lyke vnto vs in that wherin they reioyce: for these false apostles are disceatefull workers / and fassion them selves lyke vnto the apostles of Christ. And no marvayle / for satan hym silfe is chaunged into the fassion of an angell of light. Therfore it is no grett thynge / though his ministers fassion them selves as though they were themi-



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nisters of righteweſnes: whoſe ende ſhalbe accordynge to their dedes.

I ſaye agayne leſt eny man thynke that I am foliſhe: or els even nowe take me as a fole/ that I maye boſt my ſilfe a lytell. That I ſpeake/ I ſpeake it not after the wayes of the lorde: but as it were folyſſhy/ whill we are nowe come to boſtynge. Seynge that many reioyce after the fleſſhe I will reioyce alſo. For ye ſuffre foles gladly be cauſe that ye youre ſelves are wyſe. For ye ſuffre even if a man brynge you into bondage: yf a mā devoure: yf a man take: yf a man exalt hym ſilfe: yf a man ſmyte you on the face: I ſpeake as concernynge rebuke/ as though we had bene weake.

Wherin ſoever eny man dare be bolde (I ſpeake foliſſhly) I dare be bolde alſo. They are Ebrues/ ſo am I: They are Iſraelitꝭ/ even ſo am I: They are the ſede off Abraham/ even ſo am I. They are the miniſters off Chriſt (I ſpeake as a fole) I am moare: In labours moare aboundant: In ſtrypes above meaſure: In preſon more plenteouſly: In deeth ofte. Of the Jewes five tymes receaved I every tyme xl. ſtrypes/ one excepte. Thryſe was I beten with roddes. I was once ſtoned. I ſuffered thryſe ſhipwracke. Nyght and daye have I bene in the depe off the ſee. In iorneyinge ofter: In parrels of waters In parrels of robbers. In ieoperdies off myne awne nacion: In ieoperdies amonge the hethē. I have bene in parrels in cities/ in parrels in wildernes/ in parrels in the ſee/ in parrels amōge falcebrethren/ in laboure and travayle/ in

watchynge often/in honger/in thirst/in fastyngf often/in colde and in nakednes.

Besyde the thyngf which ontwardly happen vnto me/I am combred dayly and care for all congregacions. Who is sicke: and I am not sicke? Who is hurte in the fayth: and my hert burneth not? Yf I must nedes reioyce/I will reioyce of myne infirmities.

## The .xij. Chapter.

GOd the father of oure lorde Jesus Christ/which is blessed for evermore/knoweth that I lye nott. In the citie of Damaschō/the governer of the people/vnder kynge Aretas/layde watche ī the citie of the Damascēs/ād wolde have caught me/ād at a wyndowe was I let doune in a basket thorowe the wall/ād so scaped his

Hit is not expediēt for me no dout to re- (hōdf. ioyce/Neverthelesse I will come to visions and revelacions of the lorde. I knowe a mā in Christ above xiiij yeares agone (whether he were in the body I cannot tell/or whether he were oute off the body I cānot tell/god knoweth) which was taken vppe into the thyrd heven. And I knowe the same man (whether in the body/or out of the body/I cānot tell/god knoweth) howe that he was takē vppe into paradise/ād herde wordes not to be spoken/which no mā can vtter. Of this mā will I reioyce/of my silfe will I not reioyce/except it be of myne īfirmities: ād though I wolde reioyce I shulde not be a fole: for I will saye the trueth. Neverthelesse I spare/lest eny mā shulde thīke off me above that he seith me to be/or heareth of me.

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And lest I shulde be exalted out of measure throwe the aboūdance of revelaciōs / there was geven vnto me of god vnquyetnes of the flesshe / the messenger of Satan to buffet me: because I shulde not be exalted out of measure. For this thynge besought I the loorde thryse / that it myght departe frō me: and he sayde vnto me: my grace is sufficient for the. For my strength is made perfait throu weaknes. Very gladly therfore will I reioyce of my weaknes that the strengthe of Christ maye dwell in me. Therfore have I delectaciō in infirmities / in rebukes / in nede / in persecuciōs / in anguysshe / for Christis sake. For when I am weake / then am I stronge.

I am made a fole in bostynge my silfe. Ye have cōpelled me / I ought to have bene cōmended of you. For in nothīge was I iferior vnto the chefe apostels. Though I be not rynge / yet the tokēs of an apostle were wrought amōge you with all pacience: with signes / and wōders / and myghty dedes. For what is it wherin ye were iferiors vnto wother cōgregaciōs: except it betherl that I was not greveous vnto you. For geve me this wronge done vnto you. Beholde now the thyrde tyme I am redy to come vnto you / nether will I be grevous vnto you. For I sek not youres but you. Also the childzen ought not to lave vppe for the fathers and mothers: but the fathers and mothers for the childzen.

I will very gladly bestowe / and wilbe bestowed for youre soules: though the moare I love you / the lesse I ā loved agayne. But be it that I greved you not: nethelesse I was crafty ād toke

you with gile. Did I pill you by eny of them w-
hich I sent vnto you? I desyred Titus/and wi-
th hi I sent a brother: Did Titus defraude you
of eny thynge? walked we not in one sprete? wa-
lked we not in lyke steppes? Agayne/thynke ye
that we excuse oure selves? we speake in Christ
in the sight of God.

But we do all thyngs dearly beloved for youre
edifyinge. For I feare lest it come to passe/that
when I come/I shall not fynde you soche as I
wolde/and I shalbe foude vnto you soche as ye wo-
olde not. I feare lest there be founde amoge you
lawynge/envyinge/wrath/stryfe/backbytyn-
gs/whisperyngs/swellyngs/and debate. I fea-
re lest when I come agayne/God bryngeme lo-
we amonge you/and I be constrayned to bewa-
yle many of them which have synned all redy/and
have not repented of the vnclennes/and forni-
cacion/and wantannes which they have com-
mitted.

## The. xiij. Chapter.

NOwe come I the thyrd tyme vnto you: In
the mouth of two or thre witnesses shall e-
very worde stode. I tolde you before/and tell you
before/as I sayde when I was present with you
the seconde tyme/so wryte I nowe beynge abset
to them which in tyme past have synned/and to
all wother: If I come agayne/I will not spare
seynge that ye seke experience of Christ which spe-
aketh in me/which amoge you is not weake/but
is myghty in you. And verely though it cam off
weaknes that he was crucified/yet liveth he thr-

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ozowe the power of god: and we nd dout are we-
ake in hym: but we ſhall live with hī / by the my-
ght that god gave vs to you warde.

Prove youre ſelves whether ye are ī the fayth
oz not. examen youre owne ſelves. knowe ye nott
youre awne ſelves / howe that Jeſus Chriſt is in
you: excepte ye be caſtawayes. I truſt that ye ſh-
all knowe that we are not caſtawayes. I deſyre
before god that ye do none evyll / not that we ſh-
ulde ſeme cōmendable: but that ye ſhulde do / th-
at which is honeſt: and let vs be counted as lea-
wde preſons. We can do no thynge agaynſt the
trueth / but foz the trueth. We are glad when we
are weake / and ye ſtronge. This alſo we wiſſhe
foze / even that ye were perfect. Therfoze write I
theſe thyngſ beynge absent / leſt when I am pre-
ſet I ſhulde vſe ſharpnes accozdynge to the po-
wer which the lozde hath geven me / to edifie / ād
not to deſtroye.

Furthermoze brethrē fare ye wele / be perfect /
be of good comfozte / be of one mynde / live ī pea-
ce / ād the god of love and peace / ſhalbe wit you.
Grete one another in an holy kyſſe. All the ſayn-
ctſ ſalute you. The favour of oure lozde Jeſus
Chriſt / and the love of god / ād the felliſhippe of
the holy gooſt / be with you all Amen.

The ſeconde piſtle to the Corrinthyans.

Sent from Phillippos a citie
in Macedonia by Titus
and Lucas.



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# The epistle off Paul vnto the Galathyans.

## The fyrst Chapter.

PAul an Apostle/nott off men/nether by man/but by Jesus Christ/and by god the father which raysed him from deeth/ and all the brethren whych are with me.

Vnto the congregacion off Galacia.

Grace be with you ād peace frō god the father/ād frō oure lorde Jesus Christ/which gave hī sylfe for oure synnes/to deliver vs from this present evill worlde/therowe the will of God oure father/to whom be prayse for ever Amen.

I marvayle that ye are soone tourned from hym that called you in the grace of Christ/vnto another gospell/which is nothyngeels/but that there be some which trouble you/and intende to pervert the gospell off Christ. Neverthelesse though we oure selves/or an angell from hevē/preache eny other gospell vnto you thē that which we have preached vnto you/holde hym as accursed. As I sayde before/so saye I nowe agayne/yf ene mā preache eny other thige vnto you/then that ye have receaved/holde hym accursed. Seke I nowe the favour off men/or off God?

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Gther go I about to please men: If I stodyed to please men / I were not the servaunt of Christ.

I certifie you brethrē / that the gospell which was preached of me / was not after the manner of men / nether receaved I it of mā / nether was I taught it: but receaved it by the revelacion of Jesus Christ. ye have herde of my conversacion in tymes past in the Jewes wayes / howe that beyonde measure I persecuted the congregaciō off god / and spoyled it: and prevayled in the iewes laye / above many of my companiōs / which were of myne awne nacion / and moche more fevētly mayntayned the tradicions of the elders.

But when it pleased god / which seperated me from my mothers wombe / and called me by his grace / for to declare his sonne by me / that I shulde preache hym amonge the hethen: Immediatly I cōmened not of the matter with flesshe ād bloud / nether returned to Jerusalem to thē which were Apostles before me: but wēt my wayes into Arabia / and cam agayne vnto Damascō. Thē after thre yeare I returned to Jerusalē vnto Peter and abode with hym. xv dayes / no nother off the Apostles sawe I / save James the lordes brother. The thyngf which I write / beholde / god knoweth I lye not.

After that I went into the costes of Siriaād Cicill: ād was vnknowen as touchynge my person vnto the congregaciōs of Jewry / which were in Christ. But they herde only / that he which persecuted vs in tyme past / nowe preacheth the fayth / which before he destroyed. And they glorifyed god in me.



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# The epistle of Paul.

## The seconde Chapter.

Then xiiij. yeares after that/ I went agayne to Jerusalem with Barnabas / and toke with me Titus also. Yee / ād I went by revelacion/ and cōmened with them of the gospell/ which I preache amōge the gentyls: but apart with them which are counted chefe/ lest it shulde have bene thought that I shulde rūne / or had rūne ī vayne. Also Titus which was with me/ though he were a greke/ yet was not compelled to be circumcised/ and that be cause of incōmers beynge falce brethren/ which cam in amonge wother to spye out oure libertie whych we have in Christ Jesus/ that they might brynge vs into bondage. To whom we gave no roume/ no not for the space of an houre/ as concernynge to be brought into subieccion: and thatt be cause that the trueth of the gospell myght continue with you.

Of thē which seme to be grett ( what they were in tyme passed it maketh no matter to me: god loketh on no mans persone ) neverthelesse they which seme grett / added nothynge to me: Butt contrary wyse / when they sawe that the gospell over the vncircumcision was cōmitted vnto me/ as the gospell over the circumcision was vnto Peter ( For he that was myghty in Peter in the Apostle shippe over the circumcision / the same was myghty in me amonge the gentyls ) and as sone as James/ Cephas/ and Jhon / which semed to be pillares / perceaved the grace thatt was geven vnto me/ they gave to me and Barnabas their hondes/ and agreed with vs thatt

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we ſhulde preache amonge the hethen/ and they amonge the Jewes: warnyngeonly that we ſhulde remember the powre/ which thynge alſo I was diligent to do.

When Peter was come to Antioche/ I withſtode hī in the face/ for he was worthy to be blamed. For yerre that certayne cam from James/ he ate with the gentyls: butt when they were come/ he withdrue and ſeperated hym ſilfe/ fearynge them which were off the circumciſion/ and the wother Jewes diſſembled lyke wyſe/ In ſo moche that Barnabas was brought into their ſimulacion alſo. Butt when I ſawe/ thatt they went nott the tyght waye after the trueth off the goſpell/ I ſayde vnto Peter before all men/ yff thou beynge a Jewe/ liveſt after the manner off the gentyls/ and nott as do the Jewes: why cauſeſt thou the gētyls to folowe the Jewes: we which are Jewes by nature and not ſynners off the gentyls/ knowe thatt a man is nott iuſtified by the dedes off the lawe: but by the fayth of Jeſus Chriſt: and we have beleved on Jeſus Chriſt/ that we myght be iuſtified by the fayth of Chriſt ād not by the dedes of the lawe: be cauſe that no fleſſhe ſhalbe iuſtified by the dedes of the lawe.

Yf thē whill we ſeke to be made rightewes by Chriſt/ we oure ſelves are foūde ſynners/ is not thē Chriſt the miniſter of ſinne: god forbid. For yf I bilde agayne that which I deſtroyed/ then make I my ſilfe a treaſpaſer. But I thorowe the lawe am deed to the lawe/ that I myght live vnto God. I am crucified with Chriſt. I live verely/ yet nowe not I/ but Chriſt liveth in me. The

lyfe which I nowe lyve in the flesshe/ I lyve by the fayth of the sonne off god/ which loved me/ and gave hym silfe for me. I despyse not the grace of god: For if righteweesnes come of the lawe/ then is Crist deed in vayne.

## The. iij. Chapter.

O Folisshe Galathyās: who hath bewiched you/ that ye shulde not beleve the trueth: to whom Jesus Christ was described before the eyes/ ād amōge you crucified: This ōly wolde I learne of you. receaved ye the sprete by the dedes of the lawe: or els by preachīge of the faith: Are ye so vnwyse/ that after ye have begon īn the sprete/ ye wolde noweende in the flesshe: So many thyngs ye have suffred in vayne. Yf it be so that ye have suffered in vayne. Which ministered to you the sprete/ ād worketh miracles amōge you doth he itt thorowe the dedes off the lawe: or by preachīge of the faith: Even as Abrahā beleved god/ ād it was a scribed to hī for righteweesnes. Vnderstonde therfore/ thatt they which are off fayth/ are the children of Abraham.

The scripture sawe afore hōde/ that god wolde iustifie the hethen thorow fayth/ and shewed before hōde glad tydyngs vnto Abrahā: In the shall all nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abrahā. For as many as are vnd the dedes of the lawe/ are vnder malediccion. For it is written: cursed is every mā that cōtinueth not in all thyngs which are writtē īn the boke of the lawe to fulfill thē. That no man is iustified by the lawe in the sight

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of god is evident. For the iust shall live by faith. The lawe is not of fayth: butt the man that fulfilleth the thigs contayned in the lawe/shall live in them. Christ hath delivered vs from the curse of the lawe/ād was made a cursed for vs (for it is writtē: Cursed is every one that hangeth on tree) that the blessynge of Abrahā might come ō the gentyls throwe Jesus Christ/that we might receave the promes of the spirete throwe fayth.

Brethrē I will speake after the māner of mē: Though it be but a mans testament/yet no man despyseth it/or addeth eny thynge therto whē it is once alowed. To Abrahā and his seede were the promyses made. He saith not/ī thy seedes as in many: But ī thy sede/as in won/which is Christ. This I saye that the lawe which began afterwarde/beyonde iiij C. and xxx. yeares/doth not disanull the testament/that was confermed of god vnto Christ ward/to make the promes of none effect. For yf the inheritaunce come off the lawe/hit cōmeth not of promes: but god gave it vnto Abraham by promes.

Wherfore then serveth the lawe? The lawe was added be cause of transgressiō (till the seede cā vnto which seede the promes was made) and it was ordeyned by āgels ī the hōde of a mediator. A mediator is nott a mediator of one. Butt god is one. Is the lawe thē agaynst the promes off god? God forbid. Yff there had bene a lawe gevē which coulde have gevē lyfe: then no doute rightewesnes shulde have come by the lawe: but the scripture cōcluded all thigs vnder sinne/that the promes by the faith of Jesus Christ/shulde

be geven vnto the that beleve. Before that fayth cā/we were kept and shut vppe vnder the lawe/ vnto the fayth which shulde after warde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made rightewes by fayth. But after that faith is come/ nowe are we no lenger vnder a scolemaster. For ye are all the sonnes of god/ by the faith which is in Christ Jesus. For all ye thatt are baptised/ have put Christ ō you. Nowe is there no Jewe/ nether greke: there is nether bonde/ nether fre: there is nether mā/ nether womā: for all are one thynge in Christ Jesu. yf ye be Christ/ then are ye Abrahams seede/ and heyres by promes.

## The.iiij.Chapter.

And I saye that the heyre as longe as heys a chylde differth not from a servaunt/ thoughe he be lorde of all/ but is vnder tuters ād governers/ vntill the tyme apoynted of the father. Even so we/ as longe as we were children/ were ī bōdage vnder the ordinaciōs of the worlde: but when the tyme was full come/ god sent his sōne borne of a woman/ ād made bonde vnto the lawe/ to redeme them which were vnder the lawe: that we thorowe eleccion shulde receave the īheritaūce that belongeth vnto the naturall sōnes. Be cause ye are sonnes/ God hath sent the sprete of his sonne ī to oure hertes/ which cryeth abba father. Wherfore nowe arte thou not a servaunt/ but a sonne. yff thou be the sonne/ thou arte also the heyre of god thorowe Christ.

Fol: 250.

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Notwithstondynge/ when ye knewe not god/ ye did service vnto them/ which by nature were not goddes: butt nowe seynge ye knowe god (ye rather are knowen of God) howe is it that ye tourne agayne vnto the weake and bedgarly cerimones/ where vnto agayne ye desyre afresshe to be in bondage? ye observe the dayes/ and monethes/ and tymes/ and yeares. I feare off you/ lest I have bestowed on you laboure in vayne.

Brethern I besech you/ be yeas I am: for I am as ye are. Ye have not hurte me. Ye knowe wele howe that throwe infirmitie of the flesshe/ I preached the gospell vnto you at the fyrst: and my temptacio which I suffered by reason of the flesshe/ ye despysed not/ nether abhorred: but receaved me as an angell of God: ye as Christ Jesus. Howe happy were ye then: for I beare you recorde that yf it hat bene possible/ ye wolde have digged out youre awne eyes/ and have geven them to me. Am I so greatly become youre enmye/ be cause I tell you the truetly?

They are gelous over you amysse. Nether they intende to excludde you that ye shulde be fervent to themwarde. Yit is good alwayes to be fervent/ so it be in a good thynge/ ad not only when I am present with you.

My littel children (of whom I travayle in birth agayne vntill Christ be fassioned in you) I wolde I were with you nowe/ and coulde chaunge my voyce/ for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe: have ye not herde of the lawe? For it is writte that Abraham had two sonnes/ the one by a bonde



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mayde/the wother by a fre woman. Yee and he which was of the bonde woman/ was borne after the flesshe: but he which was of the fre woman/was borne by promes. Which thyngs betoken mistery. For these wemen are two testamentf/the one from the mounte Sina/which gendreth vnto bondage/which is Agar( For mounte Sina is called Agar in Arabia/ and bordreth apon the citie which is nowe Jerusalem) and is in bondage with her Children.

But Jerusalem/which is above/is fre: which is the mother of vs all. For it is written: reioyce thou baren/that bearest no childrē: breake forthe and crye/thou that travelest not. For the desolate hath many moo children/ then she which hath an husband. Brethren we are after the maner off Isaac children of promes: But as then he that was borne carnally/persecuted hym that was borne spritually. Even so is it nowe. Neverthelesse what sayth the scripture: Caste awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne off the fre woman. So then brethrē we are not children of the bonde woman: but off the fre woman.

## The. v. Chapter.

STond fast therfore in the libertie wherwith Christ hath made vs fre/ and wrappe not youre selves agayne in the yoke of bondage. Beholde I Paul saye vnto you/ that yf ye be circūcised/Christ shall proffit you nothynge at all. I testifie agayne to every man which is circūcised

Fol: 251.

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that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe/ and are fallen from grace. We loke for and hope to be iustified by the sprete which cōmeth of fayth. For ī Jesu Christ/ nether is circūcision eny thynge worth/ nether yet vncircūcision/ but fayth which by love is mygbty in operacio. Ye did runne wele. Who was a lett vnto you/ that ye shulde not obey the trueth? Even the counsell that is not of hym that called you. A lytell leven doth leve the whole lompe of dowe.

I have trust towarde you in god/ that ye will be none other wyse mynded. He that troubleth you shall beare his iudgement/ what soever he be. Brethren yf I yet preache circūcisio: why do I the yet suffre persecucio? For then had the offence which the crosse geveth ceased. I wolde to god they were sodred fro you which trouble you. Brethren ye were called in to libertie/ only lett not your libertie be an occasion vnto the flesshe but in love serve one another. For all the lawe is fulfilled in one worde/ which is this: Thou shalt love thyne neghbour as thyselfe. Yf ye byte and devoure one another: take hede lest ye be consumed one of another.

I save walke in the sprete/ and fulfill not the lustes of the flesshe. For the flesshe lusteth contrary to the sprete/ and the sprete contrary to the flesshe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde off the sprete/ then are ye not vnder the lawe. The dedes of the flesshe are manyfest/ which are these/ advoutrie/ fornicacion/ vnclen-

nes/wantonnes/ydolatrie/witchecraft/hatred/lawynge/3ele/wrath/stryfe/sedicion/partetakyngs/envyinge/murther/dronkennes/glottony/and soche lyke: off the which I tell you before/as I have tolde you in tyme past/that they which commit soche tyngs shall not be the inheritours of the kyngdō of God: but the frute off the spirite is/love/ioye/peace/longe sufferynge gentlenes/goodnes/faythfulnes/meknes/temperancy: Agaynst suche is there no laws. They that are Christis/have crucified the flesshe with the appetites and lustes. Yf we live in the spirite let vs walke in the spirite. Lett vs nott be vayne glorious/provokynge one another/ādenvyinge one another.

## The. vj. Chapter.

BRethren yff eny man be faullen by chaunce into eny fauteye which are spirituall/helpe to amende hym/in the spirite of meknes: consyderynge thy silfe/lest thou also be tempted. Beare ye one anothers burthen: and so fulfill ye the lawe of Christ. Yff a man seme to hym silfe that he is somwhat when in dede he is nothynge/the same deceaveth hym silfe in his ymaginacion. Let every man prove his awne worke/and then shall he have reioysynge in his awne silfe/and not in another. For every man shall beare his awne burthen.

Let hym that is taught in the worde/minister vnto hym that teacheth hym in all good thyngs. Be not deceaved/god is not mocked. For what soever a mā soweth/that shall he reepe. He that

Ac 252.

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ſoweth in the fleſſhe/ ſhall of the fleſſhe reepe cor-
rupcion: but he that ſoweth in the ſprete ſhall/
of the ſprete reepe lyfe everlaſtynge. Let vs do
good/ and let vs not faynte. For when the tyme
is come we ſhall repe with out werynes. Whill
we have therfore tyme lett vs do good vnto all
men/ and ſpecially/ vnto them which are off the
houſholde of fayth.

Beholde howe large a letter I have written
vnto you with myne awne honde. As many as
deſyre with vtwarde aperaunce to pleaſe carn-
ally/ they conſtrayne you to be circumciſed/ only
be cauſe they wolde nott ſuffre perſecucion with
the croſſe off Chriſt. For they them ſelves which
are circumciſed kepe not the lawe: but deſyre to
have you circumciſed that they myght reioyce in
youre fleſſhe. God forbid that I ſhulde reioyce
but in the croſſe of oure lorde Jeſu Chriſt/ wher
by the worlde is crucified as touchynge me/ and
I as concernynge the worlde. For in Chriſt Je-
ſu nether circumciſiō avayleth eny thynge at all
nor vncircumciſiō: but a newe creature. And as
many as walke acordynge to this rule/ peace be
on them/ and mercy/ and apon Iſrahel that pe-
rtayneth to god. From hēce forth/ let no man put
me to buſynes. For I beare in my bodye the ma-
rkꝭ of the lorde Jeſu. Brethren the grace off ou-
re lorde Jeſu Chriſte be with youre ſprete/
Amen.

Vnto the Galathyans written
from Rome.

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# The epistle of paul to the Ephesians.

## The fyrst Chaper.

Paul an apostle off Jesu Christ/ by the will off God.

To the sayncte at Ephesus/ and to the whiche beleve on Jesus Christ.

Grace be with you and peace from god oure father/ and from the lorde Jesus Christ.

Blessed be God the father of oure lorde Jesus Christ/ which hath blessed vs with all maner of spirituall blessinge in hevenly thynges by Christ/ acordynge as he had chosen vs in hym thro we love/ before the foundacio of the worlde was layde/ that we shulde be sayntf/ and with out blame in his sight. And ordeyned vs before vnto hī silfe that we shulde be chosen to heyres throwe Jesus Christ/ acordynge to the pleasure of his will/ to the prayse of his glorious grace/ where with he hath made vs accepted in the beloved.

By whom we have redempcion thorow his blud/ that is to saye the forgevenes off synnes/ acordynge to the riches of his grace/ which grace he shed on vs oboundantly in all wisdom/ and prudēcy. And hath openned vnto vs the mistery of his will acordynge to his pleasure/ and purposed the same in hym silfe to have it declared when the tyme were full come/ that all thyn-

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gf/ both the thyngf which are in heven / and also the thyngf which are in erthe / ſhulde be gaddered togedder / even in Christ: that is to saye in hym in whom we are made heyres / and were therto predeſtinate accordynge to the purpoſe off hym which worketh all thyngf after the purpoſe off his owne will / that we ſhulde be vnto the prayſe off his glory / which before hoped in Christ.

In whom also ye (after that ye herde the worde off trueth / I mean the goſpell off youre healthe / wherin ye beleved) were ſealed with that holy ſprete off promes / which is the ernest off oure inheritaunce / to redeme the poſſeſſion purchaſed vnto the laude of his glory.

Wherfore even I (after that I herde off the fayth which ye have in the lorde Jeſu / and love vnto all the ſayncte) ceaſe not to geve thākes for you / makynge mencion off you in my prayers / that the God off oure lorde Jeſus Christ / and the father off glory / myght geve vnto you the ſprete of wiſdom / and open to you the knowledge of hym ſilfe / and lighten the eyes off youre myndes / that ye myght knowe what thynge that hope is / where vnto he hath called you / and howe glorious the riches of his inheritaunce is apon the ſayncte / and what is the excedynge greatnes off his power to vs warde / which beleve accordynge to the workynge off that his mighty power / which he wrought in Christ / when he rayſed hym from deeth / and ſett hym on his right honde in hevenly thynges / above all rule / power / and myght / and dominacion / and above all names that are named / nott in this

worlde only / but also ī the worlde to come. And hath put all thyngs vnder his fete / and hath made hī above all thyngs / the heed of the cōgregacion / which is his body / and fulnes of hym / that filleth all in all thyngs.

## The. ij. Chapter.

AND hath quickened you also that were deedd in treaspasse and synne / in the which in tyme passed ye walked / accordynge to the course of this worlde / and after the govetner / that ruleleth in the ayer / the sprete that worketh in the childzen off vnbelefe / amonge the which we also had oure conversacion in tyme past / in the lustes of oure flesshe / and fullfilled the will off the flesshe / ād of the mynde: and were naturally the childzen of wrath / even as wele as wother.

But God which is rich in mercy thorow the greate love wherwith he loved vs / evē when we were deed by synne / hath quickened vs with Christ (For by grace are ye saved) and with hym hath raysed vs vppe / and with hym hath made vs sitte in heevenly thynges / thorowe Jesus Christ / For to shewe in tymes to come the exceedynge ryches of his grace / in kyndnes to vs warde / thorowe Christ Jesus. For by grace are ye made safe thorowe fayth / and that not off youre selves: For it is the gyfte of God / and commeth not of workes / lest eny man shulde bost hym silfe. For we are his worckmanshippe / created in Christ Jesu vnto good workes / vnto the which god ordeyned vs before / that we shulde walke in them.

Fol: 254.

Wherfore remēber that ye beynge in tyme passed gentyls in the flesshe/ and were called vncircumcision off them which are called circūcision in the flesshe/ which circumcision is made by hōdes: Remēber I saye/ that ye were att that tyme with outen Christ/ and were reputed aliantes from the cōmen welth of Israhel/ and were fremde from the testamentꝭ of promes/ ād had no hope/ and were with out god in this worlde. but nowe in Christ Jesu/ ye whych a whyle agoo were farre off/ are made neye by the bloude off Christ.

For he is oure peace/ whych hath made off both wone/ ād hath broken doune the wall ī the myddes/ that was a stoppe bitwene vs/ and hath also put awaye thorowe his flesshe/ the cause of hatred (thatt is to saye/ the lawe of cōmaundemētꝭ contayned in the lawe writtē) for to make of twayne wone newe mā in hym silfe/ so makynge peace: and to reconcile bothe vnto god in one body throwe his crosse/ ād slewe hattred therby: and cam and preached peace to you which were a farre of/ and to them that were neye. For thorowe hym web othe have an open waye in/ in one sprete vnto the father.

Nowe therfore ye are no moare strangers ād foreners: but citesyns with the saynctes/ and of the housholde of god: and are bilt apō the foundacion of the apostles ād prophetes/ Jesus Christ beynge the heed corner stone/ ī whom every bildynge coupled togedder/ groweth vnto ā holy tēple in the lorde/ ī whō ye also are bilt togedder/ and made an habitacion for god ī the sprete.



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# The epistle of Paul.
## The .iij. Chapter.

FOr this cause I Paul the servaũt of Jesus am in bondes / For youre sakes which are gentyts. Yf ye have herde of the ministracion of the grace of god which is gevẽ me to you warde: For by revelacion shewed he this mistery vnto me / as I wrote above in feawe wordes / wher by / whẽ ye rede ye maye knowe myne vnderstõdynge ĩ the ministery of Christ / which mistery in tymes passed was nott opened vnto the sonnes of mẽ as it is nowe declared vnto his holy apostles and prophetꝭ by the sprete: that the gentyls shulde be inheritours also / ãd of the same body / and partakers off his promis that is in Christ / be the meanes of the gospell / wherof I am made a minister / by the gyfte of the grace of god geven vnto me / after the workynge of his power.

Vnto me the lest of all sayntꝭ is this grace geven / that I shulde preache amonge the gentyls the vnsearchable ryches off Christ / and to geve light to all men / that they myght knowe what is the felyshippe of the mistery / which from the begynnynge off the worlde hath benehid in God which made all thyngꝭ thorowe Jesus Christ / to the intent / that nowe vnto the ruelars ãd powers in heven myght be knowen by the congregaciõ the manyfolde wisdom of god / accordynge to the eternall purpose / which he purposed in Christ Jesu oure lorde / by whom we are bolde to drawe neye in that trust / whiche we have by fayth on hym. Wherfore I desire / that ye faynt

Fol. 255.

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not because of myne aduersities which I suffre for you: which is youre prayse.

For this cause I bowe my knees vnto the father of oure lorde Jesus Christ/ which is father over all thatt ys called father In heven and in erth/ that he wolde graunt you acordynge to the ryches of his glory/ thatt ye maye be strenghted with myght by his sprete in the inner man/ that Christ maye dwell in youre hertes by fayth/ that ye beynge roted and grounded in lowe/ myght be able to comprehende wyth all sayntes/ what ys thatt bredth and length/ deepth and heyth: and to knowe what is the love off Christ/ which love passeth knowledge: that ye might be fulfilled with all manner off fulnes which cōmeth off God.

Vnto hym that ys able to do exceadynge aboundantly/ above all that we axe or thynke/ acordynge to the power thatt worketh in vs/ be prayse in the congregacion by Jesus Christ/ throwe out all generacions from tyme to tyme Amen.

## The. iiij. Chapter.

I Therfore which am ī bondes for the lordes sake exhorte you/ thatt ye walke worthy off the vocation wher with ye are called/ ī all humblenes of mynde/ and meknes/ and longe suffrynge/ forbearīge one another throwe love/ ād that ye be dyligent to kepe the vnitie of the sprete in the bonde of peace/ beynge one body/ and one sprete/ even as ye are called in one hope of youre

callynge. Let ther be but one lorde/ one fayth/ one baptim: one god and father of all/ which is above all/ thorowe all/ and in vs all.

Vnto every one of vs is geven grace acordīge to the measure of the gyft of Christ. wherfore he sayth: He is gone vppe an hye/ and hath ledde captivitie captive/ and hath geven gyftes vnto men. That he ascended: what meaneth it/ butt that he also descended fyrst into the lowest parties of the erth. He that descended/ is even the same also that ascended vppe even above all hevens/ to fulfill all thyngs.

And the very same/ made some Apostles/ some prophets/ some Evangelistes/ some Shepperdes/ some Teachers: that the saīcts might have all thyngs necessary to worke ād minister with all/ to the edifyinge of the body of Christ/ tyll we everychone (in the vnitie of fayth/ and knowledge of the sonne of god) growe vppe vnto a parfayte man/ after the measure of age which is in the fulnes off Christ: That we hence forth be no moare chyldren waveringe and caryed with every wynde of doctryne/ by the wylynes of mē and craftynes/ wher by they lave a wayte for vs to deceave vs.

Buttlett vs folowe the trueth in lowe/ and in all thyngs growe in hym which is the heed/ that ys to sayne Christ/ in whom all the body ys coupled and knet togedder/ in every ioynt/ wherewith one ministreth to another (acordynge to the operacion as every parte hath his measure) and increaseth the body/ vnto the edyfyinge of it silfe in love.

61:256.

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This I saye herfore/ and testifie i the lorde/ that ye hence forth walke not as wother gentyls walke/ in vanities off their mynde/ blynded in their vnderstondynge/ beynge straungers from the lyfe which is in god/ thorowe the ignorancy that is in them/ be cause off the blyndnes off their hertis: which beynge past repentaunce have geven them selves vnto wantannes/ to worke all maner of vnclenes evē with gredynes. But ye have not so learned Christ/ yf so beye have herde off hym/ and are taught in hym/ even as the truethis is in Jesu: so as concernynge the conversacion in tyme past/ laye from you that olde man/ which is corrupte thorowe the deceavable lustes/ and beye renued in the sprete off youre myndes/ and put on that newe man/ which after a godly wyse/ is shapen in rygh̄tewesnes/ and true holynes. Wherfore putt awaye lyinge/ and speake every mā trueth vnto his neghbour/ for as moche as we are members one off another. Be angry/ but synne nott: lett nott the sonne goo doune apon youre wrathe/ geve no place vnto the backbyter/ let hym that stole steale no moare/ but let hym rather laboure with his hondes some good thīge/ that he maye have to geve vnto hym that nedeth.

Let no filthy cōmunicacion procede out of youre mouthes: butt thatt whych is good to edefye with all/ when nedeys: that it maye have favour with the heares. And greve not the holy sprete off God/ by whome ye are sealed vnto the daye of redempcion. Let all bitternes/ fearsnes and wrath/ rorynge and cursyd speakynge/ be

put awaye from you/ with all maliciousnesse/ be ye courteouse one to another/ be mercifull forgevynge one another/ even as God for Christes sake forgave you.

## The. v. Chapter.

BE ye counterfeters of god as dere children/ and walke in love even as Christ loved vs/ and gave hym silfe for vs/ an offerynge ād a sacrifyce of a swete saver to god. So that fornicicion/ād all vnclēnes/ or coveteousnes/ be not once/ named amonge you/ as it be cōmeth sayncte: nether filthynes/ nether folishe talkyng/ nether gestīge/ which are not comly: but rather gevynge of thākes. For this yeknowe/ that no whormonger/ other vnclene person/ or coveteous perso (which is the worshipper off ymages) hath eny heritaūce in the kyngdom of Christ/ād of god.

Let no man deceave you with vayne wordes. For thar owe soche thyngs cōmeth the wrath off god apon the chyldren of vnbelefe. Be not therfore companions with them. Ye were once derckenes/ but are nowe light in the lorde.

Walke as Children of light. For the frute off the sprete is/ in all goodnes/ righteweśnes/ and trueth. Accept thatt which is pleasynge to the lorde: and have no sel lischippe with the vnfrutfull workes of derckenes: butt rather rebuke the. For it is shameeven to name those thynges which are done of them in secrete: but all thigs/ whē they are rebuked of the light/ are manifest. For whatsoever is manifest/ that same is light. Why-



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erfore he sayth: awake thou that slepest/ād stōd vppe from deeth/ād Christ shall geve the light.

Take hede therfore that ye walke circumspectly: not as foles: but as wyse/ redemynge the tyme: for the dayes are evyll: wherfore/ be ye nott vnwyse/ but vnderstōd what the will of the lorde is/ and be not dronke with wyne/ wherin is excesse: but befulfilled with the spirite/ speakynge vnto youre selves in psalmes/ and ymmes/ and spirituall songes/ syngynge and playinge to the lorde in youre hertes/ gevynge thankes all ways for all thynges in the name of oure lorde Jesu Christ to god the father: submittynge youre selves one to another in the feare of god.

Wemē submit youre selves vnto youre awne husbandes/ as vnto the lorde: For the husbāde is the wyves heed/ even as Christ is the heed off the congregacion/ and the same is the saveoure off the body. Therfore as the congregacion is in subiection to Christ/ lykwyse let the wyves be in subiection to their husbandes in all thinges. Husbandes love youre wyves/ even as Christ loved the congregacion/ and gave hī silfe for it/ to sanctifie it/ and clensed it in the fountayne of water thorowe the worde/ to make it vnto hym silfe/ a glorious congregacion with oute spot/ or wrynckle/ or eny soch thynge: but that it shulde be holy and with out blame.

So ought men to love their wyves/ as their awne bodies. He that loveth his wyfe/ loveth hym silfe. For no man ever yet/ hated his awne flesshe: Butt norysshith/ and cherisith itt: even as the lorde doth the congregacion: for we ar

members of hys body/off his flesshe/and of his bones. For this cause shall a man leave father and mother/and shall continue with hys wyfe/ and two shal be made one flesshe. This is a grett secrete/but I speake bitwene Christ and the cōgregacion. Never thelesse do ye so that every one off you love hys wyfe truely even as hym sylfe: And lett the wyfe se that she feare her husbande.

## The .vj. Chapter.

Chyldren obey youre fathers and mothers in the lorde: for so is it right. Honoure father and mother/that is the fyrst cōmaundemēt that hath eny promes/that thou mayst be ī goode estate/and live longe on the erthe. Fathers/ move not youre chyldren to wrath: butt brynge thē vppe with the norter ād informaciō off the lorde. Servaūtꝭ be obediēt vnto youre carnall masters/with feare and trymblynge/in synglenes of youre hertꝭ/as vnto Christ: not with service in the eye sight as men pleasars: butt as the servauntꝭ of Christ/doynge the wyll off god frō the herte with good will/even as though ye served the lorde/and not men. And remember that what soever good thynge eny man doeth/thatt shall he receave agayne off the lorde/whether he be bonde or fre. and ye masters/do evē the same thyngꝭ vnto them/puttynge awaye threatenyngꝭ: and remember thatt even youre master also is in heven/nether is there eny repecte off persone with hym.

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Finally/ my brethren be stronge in the lorde/ and in the power of his myght. Put on the armour of god/ that ye maye stonde stedfast agaynst the crafty assautes off the devyll. For we wrestle not agaynst flesshe and bloud: but agaynst rule/ agaynst power/ and agaynst worldy rulers of the darcknes of this worlde/ agaynst spretuall wickednes in hevenly thyngs.

For this cause take vnto you the armoure off god/ that ye maye be able to resist in the evyll daye/ and to stonde perfect in all thyngs.

Stonde therfore and youre loynes gyrd about with veritie/ havyng on the brest plate of righteousnes/ and shood with shewes prepared by the gospell of peace. Above all take to you the shelde off fayth/ wherwith ye maye quenche all the fyrie dartes of the wicked. and take the helmet off heelth/ and the sweard of the sprete/ which is the worde of god/ and praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch thervnto with all instance and supplicacion for all saynctes/ and for me/ that vttraunce maye be geven vnto me/ that I maye open my mought boldly/ to vtter the secretes of the gospell/ wherof I am a messenger in bondes/ that therin I maye speake frely/ as it becommeth me to speake.

But that ye maye also knowe what condicion I am in/ and what I do/ Tichicus my deare brother and faythfull minister in the lorde/ shall shewe you off all thyngs/ whom I sent vnto you for the same purpose/ that ye myght knowe what case I stonde in/ and that he myght comfort youre hertes.

Peace be with the brethren / and love with fayth from god the father / and from the lorde Jesu Christ. Grace be with all them which love oure lorde Jesus Christ in puernes / Amen.

Sent from Rome vnto the Ephesyans by Tichicus.

# The pistle of paul to the Phillippyans.

## The fyrst Chapter.

PAul and Timotheus the servaunt of Jesu Christ. To all the sayncte in Christ Jesu which are at Philippos / with the bisshaps / and deacons.

Grace be with you and peace from God oure father / and from the lorde Jesus Christe.

I thanke my god with all remembraunce off you / all wayes in my prayers for you all / and prayewith gladnes / be cause of the fellowshyp which ye have in the gospell from the fyrst daye vnto nowe / ād am suerly certified off this / that he which began a good worke in you shall performe it vntill the daye off Jesus Christ / as it becommeth me so to iudge off you all / be cause I have you in my herte / and have you also every one copanions off grace with me / even in my bondes as I defende / and stablisshe the gospell.

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God beareth me recorde howe greatly I longe after you all from the very herte rote Jesus Christ. And this I praye/ that youre love maye increare more and more in knowledge/ ād in all fealynge/ that ye myght accepte thinges moste excellent/ that ye myght be pure and sōche as shulde hurte no mannes conscience/ vntill the daye of Christ/ filled with the frutes of righteweisnes/ which frutes come by Jesus Christ vnto the glory and laude of God.

I wolde ye vnderstode brethern that my bussynes is happened vnto the gretter furtherynge off the gospell. So that my bondes in Christ are manifest thorowe out all the iudgement halle ād in all wother places/ in so moche that many off the brethrē in the lorde are boldned thorowe my bondes/ and dare more largely speake the worde without feare. Some there are whiche preache Christ of envie and stryfe/ and some off good will. The one parte preacheth Christ off stryfe/ and not purely/ supposynge to adde more adversitie to my bondes. The wother parte of love/ because they se that I am sett to defend the gospell.

What thynge is this? Notwithstondynge by all maner wayse/ whether it be by occasion or of truethe/ yet Christ is preached: and therfore I ioye. Yee and will ioye. For I knowe that this shalbe for my health/ thorowe youre prayer/ ād ministrynge of the spirite of Jesu Christ/ as I hertely loke fore ād hope/ that in nothinge I shalbe ashamed: but that with all confidence/ as all waye in tymes past/ even soo nowe Christ shalbe

magnified in my body/whether it be thorowe lyfe/or ele deeth. For Christ is to me lyfe/and deeth is to me avauntage.

Yf it chaunce me to live in the flesshe/that is to me frutfull for to worke/and what to chose I wote not. I am cõstrayned of two thyngs: I desyre to be lowsed/and to be with Christ/which thynge is best of all: Nevertheles se to abyde in the flesshe is moare nedfull for you. And this am I sure of/that I shall abyde/and with you all continue/for the furtheraunce and iope of youre fayth/that ye maye moare abundantly reioyce in Jesus Christ thorowe me/by my cõmynge to you agayne.

Only let youre conversacion be/as it be commeth the gospell of Christ: that whether I come and se you/or els be absent/I maye yet heare of you/that ye continue in one spirete/and in one soule labourynge as we do to mayntayne the fayth of the gospell/and in nothynge fearynge youre adversaries: which is to them a token of perdicion/and to you a signe of health/and that of god. For vnto you it is geven/that not only ye shulde beleve on Christ: but also suffre for his sake/and have evē the same fyght which ye sawe me have and nowe heare of me.

## The. ij. Chapter.

Yf there be amonge you eny cõsolacion in Christ/yf there be eny comfortable love/yf there be eny fellishippe of the spirete/yf yf there be eny compassion or mercy/fulfill my iove/that ye drawe one waye/havynge one love/beynge of one



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acorde/ and of one mynde/ that nothynge bedo-
ne thorowe stryfe or vayne glory/ but in meknes
of mynde. Let every person thynke every other
man better then hym silfe/ so that ye considre ev-
ery man/ not what is in hym silfe: But what is
in wother men.

Let the same mynde be in you the which was
in Christ Jesu: Which beynge in the shape off
god/ and thought it not robbery to be equall wi
th god. Neverthelesse he made hym silfe of no re-
putacion/ and toke on hym the shape of a serva-
unte/ and becam lyke vnto men/ and was foun-
de in his aparell as a man. He humbled hym sil
fe and becam obedient vnto the deeth/ even the
deeth of the crosse. Wherfore God hath exalted
hym/ and geven hym a name above all names:
that in the name off Jesus shulde every knee bo-
we/ both of thyngs in heven/ and thyngs in erth
and thyngs vnder erth/ and that all tonges shu-
lde confesse that Jesus Christ is the lorde vnto
the prayse of god the father.

Wherfore my dearly beloved/ as ye have al-
ways obeyed/ not when I was present only/ but
nowe moche more in myn absence/ even so perfo
rme youre owne health with feare and trembly-
nge. For it is god which worketh in you/ both the
will and also the dede/ even of good will.

Do all thynge with out murmurynge and dis-
purynge/ that ye maye be faule lesse/ and pure/
and the sonnes of God/ with out rebuke/ in the
middes of a croked/ and a perverse nacion/ am-
ōge which se that ye shyne as lightes in the wor-
lde/ holdīge fast the worde of lyfe/ vnto my reio-

errata
faule f
faut

ysynge in the daye of Christ/ that I have not rū/
nein vayne/ nether have labored in vayne. Yee
and though I be offered vppe on youre sacrifice
and youre servinge of god in the fayth: I reioyce
and reioyce with you all. For the same cause al/
so/ reioyce ye/ and reoyce ye with me.

I trust in the lorde Jesus for to sende Timot/
heus shortly/ vnto you/ that I also maye be off
good cōforte/ when I knowe what case ye stonde
in. For I have no man that is so lyke mynded to
me/ which with so pure affeccion careth for you/
re matters. For all wother seke their awne/ and
not that which is Jesus Christ. Ye knowe the
proffe of hym/ howe that as a sonne with the fa/
ther/ so with me bestowed he his labour apō the
gospell. Hym trust I to sende as sone as I kno/
we howe it will go with me. I trust in the lorde
that I also my silfe shall come shortly.

I supposed it necessary to sende brother Epa/
phroditus vnto you/ my companion in laboure
and feowel sodier/ youre Apostle/ and my mini/
ster at my nedes. For he longed after you/ and
was full off hevines/ because that ye had herde
saye that he shulde be sicke/ and no doute he was
sicke/ and that neye vnto deeth/ but god had mer
cy on hym: not on hym only/ but one me also/ left
I shulde have had sorowe opon sorowe.

I sent hym therfore the diligentliar/ that whē
ye shulde se hym/ ye myght reioyce agayne/ and
I myght be the lesse sorowfull. Receave hym th
erfore in the lorde with all gladnes/ and make
moche off soche: because that for the worke off
Christ he went so farre/ that he was nye vnto

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deeth/ and regarded not his lyfe/ to fulfill that ſervice which was lakynge on youre parte towarde me.

## The. iij. Chapter.

MOrouer brethrē myne reioyce in the lorde/ It greveth me not to write the very ſame thyngꝭ vnto you. For to you it is aſure thynge. Beware of dogges/ beware of evyll workers Beware of diſſencion: For we are circumciſion which worſhippe god i the ſpꝛete/ and reioyce in Chriſt Jeſu/ and have no confidence in the fleſſhe: though I have wherof I myght reioyce i the fleſſhe. If eny wother man thynketh that he hath wherof he myght truſt in the fleeſſhe: moche moare I: circumciſed the eyght dave/ off the kynred off Iſrahell/ off the trybe of Beniamyn an Ebꝛue bozne of the Ebꝛues: as concernynge the lawe/ a phariſaye/ and as concernynge feruentnes I perſecuted the congregacion/ and as touchynge the righteweſnes which is in the lawe I was ſoche a won as no man coulde complayne on.

But the thyngꝭ that were wynnynge vnto me I counted loſſe for Chriſtes ſake. Ye I thike all thyngꝭ but loſſe foꝛ that excellēt knowledgꝭ ſake of Chriſt Jeſu my lorde: For whō I have counted all thynge loſſe/ and do iudge them but donge/ that I myght wynne Chriſt/ and myght be founde in hym/ not havynge myne awne righteweſnes which is off the lawe: But that which ſpꝛyngeth off the ffayth which is in Chriſt. I mean the righteweſnes which commeth of God

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throwe fayth in knowynge hym / and the vertue of his resurreccion / and the fellowshippe of his passions / that I myght be comformable vnto his deeth / yf by eny meanes I myght attayne vnto the resurreccion from deeth.

Not as though I had all redy receaved it / other were all redy perfect: but I folowe / yf that I maye comprehende that / wherin I am comprehended of Christ Jesu. Brethren I counte not my silfe that I have gotten it: but one thynge I saye: I forget that which is behynde me / ād stretche my silfe vnto that which is before me and preace vnto the marke apoynted / to obtayne the rewarde of the hye callynge of God in Christ Jesu. Let vs therfore as many as be perfect be thus wyse mided: ād yf ye be wother wyse mided / I praye God open even this vnto you. Neverthelesse in that where vnto we are come / let vs procede by one rule / that we maye be off one acorde.

Brethren counterfayte me / and loke on them which walke even so / as ye have vs for an ensample. For many walke (off whom I have told de you often / and nowe tell you wepynge) that they are the enemyes off the crosse off Christ / whose ende is dampnacion / whose God is their bely and glory to their shame / which are worldely mynded. But oure conversacion is in hevē / frō whēce we loke for the saveour Jesus Christ / which shall chaunge into another fassion oure vile bodies / that they maye be fassioned lyke vnto his glorious body / acordynge to the workynge wherby he is able to subdue all thīgs vnto [illegible] silfe.

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## The.iiij.Chapter.

HErfore bretyrē dearly belovedand longed for/my ioye and croune/socontinue beloved in the lorde. I praye Euodias/ and beseche Sintiches that they be of one accorde in the lorde. Ree and I beseche the faythfull yockfelowe/ helpethe wemen which labored with me in the gospell/ād with Clemental so/and with wother my labour felowes/whose names are ī the boke off lyfe. Reioyce in the lorde alwaye/ād agayne I saye reioyce. Lette youre softenes be knowen vnto all mē. The lorde is even at honde. Be nott carfull: butt in all thyngs shewe youre peticion vnto god ī prayer ād suplecacion with gevynge off thanks. and the peace off god which passeth all vnderstondynge kepe youre herts/ād mynds in Christ Jesu.

Furthermore brethren/whatsoever thyngs are true/whatsoever thynds are honest/whatsoever thyngs are iust/whatsoever thyngs are pure/whatsoever thyngs pertayne to love/whatsoever thyngs are off honest reporte/yff there be eny verteous thynge/yf there be eny laudable thynge/those same have ye ī youre mynde/which ye have both learned and receaved/herde ād also sene in me: those thyngs do/ād the god of peace shal be with you. I reioyced in the lorde greatly/that nowe at the last ye are revived/ād are wered mynd full of me agayne in that wherin ye were also mynd full/but ye lacked apoztunitie. I speake not be cause of necessitie/ For I have learned in whatsoever estate I am/therewith to be

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content. I can both cast doune my silfe/ I cā also exceede. Every where/ād̄ all thyngs I am instructed/ both to be full/ and to be hongry: to have plenty/ and to suffre nede. I can do all thyngs thorow the helpe off Christ/ which strengtheth me. Notwistōdynge ye have wele done/ that ye bare parte with me in my tribulacion.

Ye of Phillippos knowe that ī the begynnynge of the gospell/ whē I departed frō Macedonia/ no congregacion bare parte with me as cōcernynge gevynge and receavynge but ye only. For when I was ī Tessalonica/ ye sent once/ ād afterwarde agayne/ vnto my nedes: nott that I desyre gyftes: butt I desyre aboundant fruteon youre parte. I receaved all/ and have plentie. I was even filled after that I had receaved of Epaphroditus/ that which cam from you/ an odour that smelleth swete/ a sacrifice accepted and plesaunt to God. My god fulfill all youre nedes thorowe his glorious ryches in Jesu Christ.

Vnto God and oure father be prayse for ever more Amen. Salute all the sanct̄ in Christ Jesu. The brethren which are with me grete you. All the sanct̄ salute you. ād most of all they which are of the Emperours housholde. The grace off oure lorde Jesu Christ be with you all Amen.

Sent from Rome by Epaphroditus.

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# The pistle offpaul vnto the Collossyans.

## The fyrst Chapter.

Paul an Apostle off Jesu Christ bythe will of god / ād brother Timotheus.

To the sayntf which are at Colossa: and brethren that beleve in Christ.

Grace be with you and peace frō god oure father / and frō the lorde Jesus Christ.

We geve thākes to god the father of oure lorde Jesus Christ alwayes for you in oureprayers / sence we herde of youre fayth which ye have ī Christ Jesu: ād of the love which ye beare to all saynt ffor the hopes sake which is layde vppe ī store for you in heven / of which hope ye have herde by the true worde off the gospell / which is come vnto you / evē as it is ī to all the worlde / ād is frutfull as it is amōge you / frō the fyrst daye ī the which ye herde of it / ād had experiēce of the grace of god ī the trueth / as ye learned of Epaphra oure deare felowe servaunt / which is for you a fayth full minister ī Christ / which also declared vnto vs youre love / which ye have in the spyrete.

For this cause we also / sence the daye we herde of hit have not ceasyd prayinge for you / ād desyrige that ye myght be fulfilled with the knowle-

dge of his will/ in all wisdom and spretuall vn-
derstōdynge/ that ye myght walke worthy of the
lorde in all thyngs that ye please/ beynge frutfull
in all good workes and encreasynge in the knowledge
of God strengthed with all myght/ throwe hys
glorious power/ vnto all pacience/ and longe su-
fferynge/ with ioyfulnes/ gevynge thankes vnto
the father which hath made vs mete to be part
takers of the enheritaunce of sayncts in light.

which hath delivered vs frō the power of der-
cknes/ and hath translated vs in to the kyngdom
of his dere sonne/ in whom we have redempcio
throwe his bloud/ that is to saye forgevenes of
sinnes/ which is the ymage of the invisible god/
fyrst begotten before all creatures: for by hī we-
re all thyngs created/ thyngs that are in heven/
and thyngs that are in erth: thyngs visible/ and
thyngs invisible: whether they be maieste or lor-
dshippe/ other rule or power. All thīgs are cre-
atyd by hym/ and in hym/ and he is before all thy-
ngs/ and in hym all thyngs have there beynge.

And he is the heed of the body/ that is to wit of
the congregacion/ he is the begynnynge and fyrst
begotten of the deed/ that in all thyngs he might
have the preeminence. For it pleased the father
that in hym shulde all fulnes dwell/ and by hym
to reconcile all thynge vnto hymsilfe/ and to set
at peace by hī throw the bloud of his crosse both
thyngs in heven and thyngs in erth.

And you (which were in tymes past straugers
and enymes/ be cause youre myndes were set in
evle workes) hath he nowe recōcilied in the body
of his flesshe throwe deeth/ to make you holy and

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soche as no man coulde complayne on/ and with out faut in his awne sight/ yf ye continue grounded and stablysshed in the fayth/ and be not moved awaye from the hope of the gospell/ wherof ye have herde/ howe that it is preached amonge all creatures/ which are vnder hevē/ wher of I Paul am made a minister.

Nowe ioye I in my passions which I suffre for you/ and fulfill that which is behynde off the afflicciōs off Christ in my flesshe for his boddies sake/ which is the congregacion/ wher of am I made a minister acordynge to the ordinaunce of god/ which ordinaunce was geven me vnto you warde/ to fulfill the worde of god/ that mistery hid sence the worlde began/ and sence the begynnynge of generaciōs: But nowe is opened to his saynctꝰ/ to whō god wolde make knowē the glorious riches of his mistery amonge the gentyls/ which riches is Christ in you/ the hope of glory/ whom we preach warnynge all men/ and teachynge all men in all wisdom/ to make all mē parfait in Christ Jesu: Wherin I also labour and stryve/ even as farforth as hys workynge worketh in me myghtely.

## The seconde Chapter.

I Wolde ye knewe what fyghtīge I have for youre sakꝰ and for them of Ladicia/ ād for as many as have not sene my parsō ī the flesshe/ that their hertes myght be comforted and knet togedder in love/ and in all ryches of full vnderstondynge/ for to knowe the mistery off God the

father and of Christ in whom are hid all the treasures of wisdō ād knowledge. This I saye lest eny mā shulde begvlde you with entysynge wordes. For though I be absent ī the flesshe/ yet am I present with you in the sprete ioyīgeād beholding the order that ye kepe/ād youre stedfastfayth in Christ. As ye have therfore receaved Christ Jesu the lorde/ even so walke rooted and bylt in hym/ād stedfaste ī the fayth/ as ye have learned: and therin be plenteous in gevynge thankes.

Beware lest eny mā come ād spoyle you thorowe philosophy and disceatfull vanitie/ thorowe the traditiōs of mē/ād ordinaciōs after the worlde/ and not after Christ. For in hī dwelleth all the fulnes of the godheed boddyly/ād ye are full in hī/ which is the heed of all rule and power/ in whom also ye are circumcised with circumcision made with out hondes/ by puttynge of the sinfull boddy of the flesshe/ thorowe the circūcisiō that is in Christ/ In that ye are buryed with hī thorowe baptim/ in whom ye are also rysen agayne thorowe fayth/ that is wrought by the operacion of god which rayssed hym from deeth.

And hath with hym quyckened you also which were dede in synne and in the vncircumcision of youre flesshe/ and hath forgeven vs oure trespasses/ and hath put out the obligaciō that was agaynst vs/ made in the lawe written/ and that hath he take out of the waye/ and hath fastened it ō his crosse/ and hath spoyled rule and power/ and hath made a shewe of thē openly/ and hath triumphed over them in his awne persone.

Let no man therfore trouble youre conciences

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aboute meate ād drynke: or for a pece of an holydaye/ as the holydaye of the newe mone or of the saboth daye/ which are nothīge but shaddowes of thyngs to come: but the body is in Christ. Lett noo mā make you shute at a wronge marke/ which after his awne ymaginacion walketh in the humblenes of angels/ thīgs which he never sawe: causlesse puft vppe with his flesshly mynde/ and holdeth not the heed/ wher of all the body by ioyntes and couples receaveth norisshmēt/ and is knet togedder/ and encreaseth with the increasynge that cōmeth of god.

Wherfore if ye be deed with Christ frō doctrine of the worlde: Why as though ye yet lived in the worlde/ are ye ledde with tradiciōs of thēthat saye: Touche not/ Tast not/ Handle not: which all perysshe with the vsynge of them/ and are after the cōmaundmentes/ and doctryns of men: which thīgs have the similitude of wisdō ī chosē holynes/ and humblenes/ and in thatt they spare not the body/ and do the flesshe no worshyppe vnto his nede.

## The .iij. Chapter.

If ye be then rysen agayne with Christ seke those thyngs which are above/ where Christ sitteth on the right hōde of god. Set youre affeccion on thyngs that are above/ ād not on thyngs which are on the erth. For ye are deed/ ād youre lyfe is hid with Christ in god. When Christ which is oure lyfe shall shewe hym silfe/ thē shall ye also apere with hym in glory.

Mortifie therfore youre members which are on the erth/ fornicacion/ vnclennes/ vnnaturall lust/ evyll concupiscence/ ād coveteousnes which is worshippynge off ydols: for which thyngs sake the wrath of god falleth on the chyldren off vnbeleve. In which thyngs ye walked ōce/ whē ye lived in them.

But nowe put ye also awaye from you all thyngs/ wrath/ fearsnes/ maliciousnes/ cursed speakynge/ filthy speakynge out of youre mouthes. Lye not one to another/ seynge that ye have put off the olde man with his workes/ and have putt ō the nue/ which is renued in knowledge of god after the ymage of hym that made hym/ where is nether greke ner iewe/ circumcision nor vncircumcision/ Barbarous or Sithiā/ bonde or free: Butt Christe is all in all thynges.

Nowe therfore as elect of god/ holy ād beloved/ put on tender mercie/ kyndnes/ humblenes of mynde/ meknes/ lōge sufferynge/ forbearynge one another/ and forgevynge one another (if eny mā have a quarrell to a nother) even as Christ forgave you/ even so do ye. Above all these thyngs put on love/ which is the bonde off perfectnes/ ād the peace of god rule in youre hertes/ to the which peace ye are called in one body: and se that ye be thankfull.

Let the worde of god dwell in you plenteously in all wysdom. Teache and exhorte youre awne selves/ in psalmes/ and hymnes/ and spretuall songes which have fauour with thē/ syngynge in youre hertes to the lorde. And all thīgs (whatsoever ye do īworde or dede) do in the name of the



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lorde Jesu/ gevīge thāk̄ to god the father by hī.
Wyves submit youre selves vnto youre awne husband̄/ as it is comly in the lorde. Husband̄ love youre wyves and be nott bitter vnto them. Children obey youre fathers ād mothers/ in all thīḡ/ for that is wele pleasynge vnto the lorde. Fathers rate not youre children/ lest they be of a desperate mynde. Servaunt̄ be obedient vnto youre bodyly masters in all thynḡ: not with eye service as men pleasers/ but in synglenes of herte fearynge god. And whatsoever ye do/ do it herrely as though ye did it to the lorde/ ād not vnto men/ remembrynge that of the lorde ye shall receave the rewarde of inheritaūce/ for ye serve the lorde Christ. But he that doth wronge/ shall receave for the wronge that he hath done: for there is no respect of persons. Ye masters do vnto youre servaunt̄ that which is iust ād egall/ remēbrynge that ye have also a master in heven.

## The. iiij. Chapter.

Continue in prayer and watch in the same with thank̄ gevynge/ praynge also for vs that god opē vnto vs the dore of vtteraunce/ that we maye speake the mistery of Christ (wherfore I am in bōd̄) that I maye vtter it/ as it becōmeth me to speake. Walke wisely to thē that are with out/ and redeme the tyme. Let youre speache alwaye have faveoure with it ād be salted/ that ye maye knowe howe to answer every man.
The deare brother Tichicos shall tell you off all my busynes/ which is a fayth full minister/ and felowe servaunt in the lorde/ whom I have



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sent vnto you for the same purpose/ that he myght knowe howe ye do/ and myght comfort youre hertes/ with one Onesimus a faythfull/ and a beloved brother/ which is one of you. They shall shewe you of all thynges which are adoynge here.

Aristarchus my preson felowe saluteth you/ And Marcus Barnabassis sisters sone: as touchynge whom/ ye receaved commaundemētes. Yff he come vnto you receave hym: and Jesus which is called Justus/ which are of the circumcision. These only are my workfelowes vnto the kyngdom of god/ which were vnto my cōsolacion. Epaphras the servaunt of Christ/ which is one of you/ saluteth you/ and all wayes laboreth fervently for you in prayers that ye maye stōde perfet/ and full in all that is the will off God. I beare hym recorde that he hath a fervēt myndetowarde you/ and towarde them of Laodicia and them off Hierapolis. Deare Lucas the physicion greteth you/ and Demas. Salute the brethren which are of Laodicia/ and salute Nymphas/ and the cōgregacion which is in his bousse. And when the pistle is reed of you/ make that it be reed in the congregacion of the Laodicians also: and that ye lyke wyse rede the pistle of Laodicia. And saye to Archippus: Take hede to thyne office that thou hast receaved in the lorde/ that thou fullfill it. The salutacion by the honde of me Paul. Remember my bondes Grace be with you/ Amen.

Sent from Rome by Tichicus/ and Onesimus.

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# The fyrst pistle off paul to the Tessalonyans.

## The fyrst Chapter.

PAul/Silvanus/ād Timotheus.

Vnto the congregacion of the Tessalonians/in God the father/and in the lorde Jesus Christ.

Grace be with you/and peace from god oure father/and from the lorde Jesus Christ.

We geve god thankꝭ all waye for you all/makynge mension of you in oure prayers with outt ceasynge/and call to remembra unce youre worke in the faythe/and labour in love and perseveraunce in the hope of oure lorde Jesus Christ/in the sight of God oure father: because we knowe brethren beloved of god/howe that ye are electe For oure gospell cam not vnto you in worde only/but also in power/ād also ī the holy gost ād in moche certaynte/as ye knowe howe that we behaved oure selves amonge you/for youre sakꝭ.

And ye counterfaited vs/and the lorde: ād receaved the worde in moche affliccion/with ioye of the holy gost: so that ye were an ēsample to all that beleve in Macedonia/and Achaia. For frō you sounded out the worde off the lorde/nott in Macedonia ād in Achaia only: but youre fayth also which ye have vnto god/spred her silfe abroade in all quartars/so gratly that it nedeth not vs to speake eny thynge at all: for they thē selves

shewe of you what maner of entrynge in we had vnto you / and howe ye tourned to god from ymages for to serve the livynge and true god / and for to loke for his sonne from heven / whom he rayssed from deeth: I mean Jesus which deliverith vs from wrath to come.

## The. ij. Chapter.

For yeyoure selves brethren knowe of oure entraūce in vnto you / howe that it was not in vayne: but even after that we had suffered before and where shamfully entreated at Phillippos (as ye welle knowe) thē were we bolde in oure God to speake vnto you the gospell off God / with moche strivynge. Oure exhortacion was not to bringe you to errour / nor yet to vnclēnes / nether was it with gyle: but as we were alowed of God / that the gospell shulde be cōmytted vnto vs: even so we speake / not as though we entēded to please men / butt God / which trieth oure hertes.

Nether was oure conversacion at eny tyme with flatterynge wordes (as ye welle knowe) nether in cloked coveteousnes / God is recorde: nether sought we prayse of men / nether of you / nor yet of eny wother / when we myght have benechargeable / as the apostles of Christ: but we were tender amonge you / even as a norsse cherissheth her children / so was oure affeccion towarde you oure goode will was to have dealte vnto you / not the gospell off God only: but also oure owne soules / because ye were deare vnto vs.

Ye remember brethren oure laboure and tra



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vayle. For we labored daye and nyght/ be cauſe we wolde not be greveous vnto eny off you/ and preached you the goſpell of God. Ye are witneſſes/ and ſo is god/ howe holyly and iuſtly (that no man coulde blame vs) we behaved oure ſelves amonge you that beleve/ as ye knowe howe that we exhorted and comforted/ and beſought every one off you/ as a father his children/ that ye wolde walke worthy of the lorde/ which hath called you vnto his kyngdom and glory.

For this cauſe thanke we god with out ceaſynge/ be cauſe that whē ye receaved of vs the worde/ wherwith God was preached/ ye receaved it not as the worde of man: but even as it was in dede/ the worde of God/ which worketh in you that beleve. For ye brethrē did counterfaite the congregacions of god which in iewey are in Chriſt Jeſu: for ye have ſuffered lyke thyngs of youre kynſmen/ as we oure ſelves have ſuffered of the Jewes/ which as they kylled the lorde Jeſus and their one prophets/ even ſo have they perſecuted vs/ and God they pleaſe not/ and are contrary to all men: and forbid vs to preache vnto the gentyls/ that they myght be ſaved/ to fulfill their ſynnes: For the wrath off God is come on them/ even to the vtmoſt.

For as moch brethren as we are kept from you for a ſeaſon/ as concernynge the bodyly preſence but not in the herte/ we enforſed the more to ſe you perſonally with great deſire/ and therfore we wolde have come vnto you/ I Paul once and agayne: but Satan withſtode vs. For what is oure hope or ioye/ or crowne off reioyſynge? are

notye it in the presence off oure lorde Jesus Christ at his commynge. yes ye are oure glory and iove.

## The. iij. Chapter.

Wherfore sence we could no lenger forbeare / hit pleased vs to remayne at Athēs alone / and sent Timotheus oure brother and minister of god / and oure laboure felowe in the gospell of Christ / to stablysshe you / and to cōforte you ovre youre fayth / that no man shulde be moved in these afflicciōs. For yey oure selves knowe that we are eyē apoynted there vnto. For verely whē I was with you / I tolde you before that we shulde suffre tribulacion even as it cām to passe / and as ye knowe. For this cause / when I could no lenger forbeare / I sent that I myght have knowledge of youre fath / lest haply the tempter had tempted you / and that oure labour had bene bestowed in vayne.

Nowe latly when Timotheus cam from you vnto vs and declared to vs youre fayth / ād youre love / and howe that ye have good remembraunce of vs all wayes / desyrīge to se vs / as we desyre to se you. Therfore brethrē had I cōsolaciō in you / in all oure adversite / and necessite through youre fayth. For nowe are we alive if ye stōde stedfast in the lorde. For what thanke can we recōpence to god agayne for you / over all the ioye that we ioye for youre sakes before oure god / whyle we nyght ād daye praye exceedyngly / that we myght se you presently / and myght fulfill that which is lackynge in youre fayth.

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God hym silfe oure father/ ād oure lorde Jesus Christ gyde oure iorney vnto you ād the lorde increace you/ ād make you flowe over in love one towarde another/ ād towarde all men/ evē as wedo towarde you/ to stablysshe youre hertes that they myght be without ought to be complayned on/ in holynes before God oure father/ at the cōmynge of oure lorde Jesu Christ/ with all his sayncts.

## The. iiij. Chapter.

FVrthermore we beseche you brethren/ and exhorte you in the lorde Jesus/ that ye increace more and more/ even as ye have receaved of vs/ howe ye ought to walke and to please God. Ye remember what commaundmentes we gave you ī the name of the lorde Jesu. For this is the will of god/ which is youre sanctifyinge/ that ye shulde abstayne from fornicacion/ that every one of you shulde knowe howe to kepe his vessel in sanctifyinge and honoure/ and not in the lust of concupiscence/ as do the hethen/ which knowe not god/ that no man goo beyonde/ and defraude his brother in bargaynynge/ be cause the lorde is a vēger of all suche thynges: as we tolde you before tyme/ and testifyed vnto you. For god hath not called vs vnto vnclennes: but vnto sanctifyinge. He therfore that despiseth/ despiseth not man/ but God/ which hath sent his holy spirite amonge you.

But as touchynge brotherly love/ ye nede not that I write vnto you. For ye are taught of god to love one another. Ye and that thynge verely

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ye do vnto all brethren / which are thorowe oute all Macedonia. We beseche you brethren that ye encreace / more and more / and that ye studdy to be quyet / and to medle with youre owne busy-nes / and to worke with youre owne hondes / as we commaunded you: that ye maye behave youre selves honestly towarde them that are without and that nothynge be lackynge vnto you.

I wolde not brethren have you ignorant as concernynge them which are fallen aslepe / that ye sorowe not as wother do which have no hope For yf we beleve that Jesus died / and rose agayne: even so them also which slepe by Jesus / will god brynge agayne with hym. And this saye we vnto you in the worde of the lorde / that we which live and are remaynynge in the commynge of the lorde / shall not come yer re they / which slepe For the lorde hym silfe shall descende from heven with a shute / and the voyce off the archangyll / and trompe of God. And the deed in Christe shall aryse fyrst: then shall we which live and remayne / be caught vppe with them also in the cloudes to mete the lorde in the ayer. And so shall we ever be with the lorde. Wherfore comfort youre selves one a nother with these wordes.

## The .v. Chaper.

OF the tymes and seasons brethren ye have no nede that I write vnto you: for ye youre selves knowe parfectly / that the daye of the lorde shall come even as a thefe in the nyght. Whē they shall saye peace and no daunger / then commeth on them soden destruccion / as the travalyn-



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ge off a woman with childe/ and they shall nott
scape. But ye brethren are not in darckenes/ that
that daye shulde come on you as it were a thefe.
Ye are all the children of light/ and the children
of the daye: we are nott off the nyght/ nether off
darckenes.

Ther fore let vs not slepe as do wother: but let
vs watch and be sober. For they that slepe/ slepe
in the nyght: and they that be dronken/ are dron-
ken in the nyght. But let vs which are of the da-
ye be sober/ armed with the brest plate of fayth
and love/ and with hope of healthe/ as an helmet.
For god hath not apoynted vs vnto wrach: but
to obtayne healthe by the meanes off oure lorde
Jesu Christ/ which died for vs: that whither we
wake or slepe/ we shulde live togedder with hi.

Wherfore comforte youre selves togedder/
and edyfie one another/ even as ye do.

We beseche you brethren/ that ye knowe the
which labour e amonge you/ and have the over-
sight of you in the lorde/ and geve you exhortaci-
on/ that ye have them the more in love/ For the-
ir worke sake/ and be at peace with them. We de-
syre you brethren warne them that are vnruly/
comforte the feble mynded/ forbeare the weake
have continuall pacience towarde all men. See
that none recompence evyll for evyll vnto eny ma:
but ever folowe that whiche is good/ both amo-
ge youre selves/ and to all men. Reioyce ever.
Praye continually. In all thynge geve thanke.
For this is the will off God in Christ Jesu tow-
arde you.

Quenche not the spirite/ despise nott prophesy-



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inge. examen all thyngk. Kepe that which is good. abstayne frō all suspicious thynge. The very god of peace sanctifie you thorow out. And I praye God that youre whole spyrete / soule / and body / be kept fautlesse vnto the cōmynge of oure lorde Jesus Christ. faythfull is he / which called you: which will also do it. Brethren / praye for vs. Grete all the brethren with an holy kysse. I charge you in the lorde / that this pistle be redde vnto all the wholy brethren. The grace off the lorde Jesus Christ be with you.
Amen.

The fyrst pistle vnto the Tessalonyans written from Athens.

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# The seconde pistle off Paul to the Tessalonyans.

## The fyrst Chapter.

PAul / Silvanus / ād Timotheus.

Vnto the congregacion off the Tessalonyans / which are in god oure father / and in the lorde Jesus Christ.

Grace be with you and peace from God oure father / and from the lorde Jesus Christ.

We are bounde to thanke god all wayes for you brethren / as itt is mete / be cause that youre fayth growethexcedyngly / and every one of you swymmeth in love towarde another betwene youre selves / so thatt we reioyce off you in the congregacions off god / over youre pacience and faith ī all youre persecucions / and tribalacions that ye suffre: which is a token of the rightewes iudgement of god / that ye are counted worthy of the kyngdō of god / for which ye also suffre. Hit is verely a rightewes thynge with god / to recōpēce tribulacion to them that trouble you: and to you which are troubled rest with vs / when the lorde Jesus shall shewe hym sylfe from heven / wyth his myghty angels / in flammynge fyre / rendrynge vengeaunce vnto them that knowe not god / and to them that obeye nott vnto the gospell off

oure lorde Jesus Christ / which shalbe punnysshed with everlastynge damnacion / from the presence of the lorde / and from the glory of his power / whē he shall come to be glorysied in his sayncts / and to be made marvelous in all thē that beleve: be cause oure testimonye that we had vnto you / was beleved even the same daye that we preched it. Wherfore we praye all wayes for you that oure god make you worthy of the callynge / and fulfill all delectacion off goodnes / and the worke off fayth / with power: that the name off oure lorde Jesus Christ maye be glorysied ī you / and ye in hym / thorowe the grace of oure God / and of the lorde Jesus Christ.

## The seconde Chapter.

WE beseche you bretheren by the cōmynge of oure lorde Jesu Christ / and i that we shall assemble vnto hym / that ye ben ott sodenly moved from youre mynde / ād be not troubled / nether by sprete / nether by wordes / nor yet by letter / which shulde seme to come from vs / as though the daye of Christ were at honde. Let no mā deceave you by eny meanes / for the lordes cōmeth not / excepte there come a departynge fyrst / and that that syn full mā be opened / the sonne of perdicion which is an adversarie / and is exalted above all that is called god / or that is worshipped: so that he shall sitt in temple of god / ād shewe hym silfe as god.

Remember ye not / that when I was yet with you / I tolde you these thynges? and nowe ye knowe what withholdeth / even thatt he myght be

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bettered at his tyme. For alredy the miſtery off iniquytie worketh. Only he that holdeth / let him nowe holde / vntill hit be taken out of the waye / and then ſhall that wicked be vttered / whom the lorde ſhall conſume with the ſprete off his mouth / and ſhall deſtroye with the aparence of his cōmynge / even hym whoſe commynge is by the workynge off Satan / with all lyinge power / ſignes / and wonders / and in all deceavablenes off vnrighteweſnes / amonge them that peryſſhe: be cauſe they have nott receaved the love off the trueth / thatt they myght have bene ſaved. And therfore god ſhall ſende them ſtronge deluſion / that they ſhulde believe lyes: thatt all they myght be damned which beleved not the trueth / but had pleaſure in vnrighteweſnes.

We are bounde to geve thankſ alwaye to god for you brethren beloved off the lorde / for be cauſe that God hath from the begynnynge choſen you to health / thorowe ſanctifyinge off the ſprete / And thorowe believynge the trueth: where vnto he called you by oure goſpell / to obtayne the glory that commeth of oure lorde Jeſu Chriſt.

Therfore brethren ſtonde faſt and kepe the ordinaciōs / which ye have learned: whether it were by oure preachynge / or by oure piſtle: O oure lorde Jeſu Chriſt hym ſilfe / and god oure father / which hath loved vs / āde hath geven vs everlaſtynge conſolacion / and goode hope thorowe grace / comforte youre hertſ / and ſtablyſſhe you in all ſayinge / and goode doynge.

# The seconde pistle of Paul.
## The. iij. Chapter.

FVrthermore brethren praye for vs/ that the worde of god maye have free passage/ and be glorysied/ as it is with you: and that we maye be delivered from vnreasonable and evyll men. For all men have not fayth: but the lorde is fayethfull/ which shall stablysshe you/ and kepe you from evyll. We have confidence throw the lorde to you warde/ that ye both do/ and will do/ that which we commaunde you. And the lorde gyde youre hertes vnto the love off God/ and pacience of Christ.

We requyre you brethren in the name of oure lorde Jesu Christ/ that ye withdrawe youre selves from every brother that walketh inordinatly/ and not after the institucion which ye receaved of vs. Ye youre selves knowe howe ye ought to counterfayte vs: For we behaved not oure selves inordinatly amonge you. Neither toke we breed of eny man for nought: but wrought with labour and travayle nyght and daye/ because we wolde not be grevous to eny off you: nott butt that we had auctorite: butt to make oure selves an insample vnto you/ to counterfayte vs. For when we were with you/ this we warned you off/ that yf there were eny which wolde nott worke/ that the same shulde not eate.

We have herde saye no doutt that there are some which walke amonge you inordinatly/ and worke not at all/ but are besybodies. Them that are soche/ we commaunde and exhorte in the name off oure lorde Jesu Christe/ that they worke

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with quyetnes / and eate their breed. Brethren be not weary in well doynge. Yff eny man obey nott oure saying / sende vs worde off hym by a letter: and have no companie with hym / that he maye be a shamed: And count hym not as an enemy: but warne hym as a brother.

The very lorde off peace / geve you peace all wayes / by all meanes. The lorde be with you all. The salutacion off me Paul wyth myne awne hōde. This is the token in all pistles. So I write. The grace of oure lorde Jesus be with you all Amen.

Sent from Athens.



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# The fyrst pistle off Paul vnto Timotheus.

## The fyrst Chapter.

PAul an Apostle of Jesus Christ/ by the cōmaundement of god oure savioure/ and of the lorde Jesu Christ/ which ys oure hope.

Vnto Timothe hys naturall sonne in the fayth.

Grace mercy ād peace from god oure father/ and from the lorde Jesu Christ.

As I besought the to abyde styll in Ephesus when I departed into macedonia/ even so do that thou warne some that they teache no nother wyse: nether geve hede to fables and genealogies/ which are endlesse/ and bredeboutes/ more the godly edyfynge which is by fayth: for the ende of the cōmeundament is love that cōmeth off a pure herte ād of a good conscience/ ād of fayth vnfayned: frō the which thynges/ some have erde/ and have turned vnto vayne iangelynge/ because they wolde be doctours in the scripture/ ād yett vnderston de nott what they speake/ nether whereof they affirme.

We knowe that the lawe is good/ yf a mā vse it lawfully/ vnderstōdinge this/ howe that the lawe is not geven vnto a righteous man/ butt vnto the vnrighteous ād disobedient/ to the vngodly ād to

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synners/to vnholy ād vncleā/to murtherers of fathers and murthers of mothers/to manquellers and whormongers: to them that defile themselves with mankynde: to menstealers: to lyars and to periured/and so forth yf there be eny wother thynge that is contrary to holsome doctryne accordynge to the glorious gospell off the holy god/which gospell is committed vnto me.

And I thanke hym that hath made me strongein Christ Jesu oure lorde: for he counted me true/and put me in office/when before I was a blasphemar/and a persecuter/and a tyraunt. Neverthelesse I obtayned mercy because I did it ignorauntly/in vnbelefe: but the grace of oure lorde was more aboundaunt/with fayth and love/which is in Christ Jesu.

This is a true saynge/and by all meanes worthy to be receaved/that Christ Jesus cā into the world to save synners/of whō I am chefe: Notwithstondynge vnto me was mercy geven/that Jesus Christ shulde fyrst shewe on me all longe pacience/vnto the ensample off them which shall in tyme to come beleve on hym vnto eternall lyfe. So then vnto god/kynge everlastynge/immortall/invisible/and wyse only/be honoure and prayse for ever and ever. Amen.

This commaundement commit I vnto the sonne Timotheus/accordynge to the prophesies which in tyme past were prophesied off the/that thou in them shuldest fyght a good fyght/havynge fayth and good conscience/which some have put awaye from them/and as concernynge fayth have made shipwracke. of whose nombre is

Himeneus/ and Alexander/ which I have deli-
vered vnto Satan/ that they myght be taught
not to blaspheme.

## The. ij. Chapter.

I er hortet therfore that above all thyngs prayeers/ supplicacions/ peticions/ and gevyn ge of thankes/ be had for all men: for kyngs/ and for all thatt are in preeminēce/ thatt we maye live a quyet and a peasable life/ in all godlines and honestie. For that is good and accepted in the sight of god oure savioure/ which wolde have all men saved/ and to come vnto the knowlege of the trueth. For there is one god/ and one mediator betwene god and mā/ which is the mā Christ Jesus/ which gave hym silfe a raunsom for all men/ that it shulde be preached at his tyme/ where vnto I am apoynted a preacher/ and an apostle (I tell te trueth in Christ and lye not) beynge the teacher of the gentyls in fayth and veritie.

I woll therfore that the men praye every where/ lyftynge vppe pure hondes without wrath/ or arguynge. Lykwyse also the wemen that they arraye them selves in manerly aparell with shāfastnes/ and honest behaveour/ not with broyded heare/ other golde/ or pearles/ or costly arraye: butt with suche as becommeth wemen that professe the worshippynge of God thorow good workes. Let the woman learne in silence with all subieccion. I suffre not a woman to teache/ nether to have auctoritie over a man: butt for to be in silence. For Adam was fyrst formed/ and



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then Eve. Also Adam was not deceaved/ butt the woman was deceaved/ and was in transgression. Notwithstondynge they shalbe saved thorow bearynge off children/ yff they continue in the fayth and in love/ and in sanctifynge.

## The. iij. Chapter.

THis is a true sayinge: Yff a man covet the office of a bisshope/ he desyreth a good worke. Ye and a bisshope must be fautlesse/ the husband of one wyfe/ sober/ of honest behaveoure/ honestly aparelled/ harberous/ apt to teache/ not dronkē/ no fyghter/ not geven to filthy lucre: but gentle/ abhorrynge fightynge/ abhorrynge coveteousnes/ and won that rueleth his owne housse honestly/ havynge children vnder obedience/ with all honeste. For yf a man cānot rule his owne housse/ howe shall he care for the congregacion of god. Ye maye not be a yonge man/ lest he swell and faule into the iudgement of the evyll speaker. Ye must also be wele reported off amonge them which are with outforth/ lest he fall into rebuke/ and into the snare off the evyll speakar.

Lykwyse must the deacōs be honest/ not double tonged/ nott geven vnto moche drynkynge/ nether vnto filthy lucre: butt havynge the mistery of the fayth in pure conscience. And let them fyrst be proved/ and then lett them minister/ yf they be founde fautlesse.

Even so must their wyves be honest/ not evyll speakars: butt sober/ and faythfull in all thy-

yngf. Let the deacons be the husbādf of one wyfe and suche as rule their children wele / ād their owne housholdes. For they that minister well / get them selves good degre / and greate libertie in the fayth / which is in Christ Jesu.

These thyngf write I vnto the / trustynge to come shortly vnto the. And yff I come not / that thou mayst yet have knowledge howe thou oughtest to behave thy silfe in the houssе off God / which is the congregacion off the livynge God / the pillar and groundeof trueth. And without naye gret is that mistery of godlines. God was shewed in the fleshe / was iustified in the spirete / was sene off angels / was preached vnto the gētyls / was beleved on in erth and receaved vppe in glory.

## The. iiij. Chapter.

The spirete speaketh evydētly that in the latter tymes some shall dopartе frō the fayth / and shall gevehede vnto spretes of errure / and dyvylsshe doctryne off them which speake falce thorow ypocrisy / and have their consciēces marked with an hott yron / forbyddynge to mary / and commaundynge to abstayne from meates / which god hath created to be receaved with gevynge thankf / off them which belove / and have knowen the trueth / for all the creatures of God are good: and nothynge to be refused / yff it be receaved with thankf gevynge: For it is sanctified by the worde of god / and prayer. Yff thou shalt put the brethren in remembraunce of these thynges / thou shalt be a good minister of Jesu Christ

errata belove for leelene

Fol: 276.

which hast bene norisshed vppe in the wordes of fayth / and good doctryne / which doctryne thou hast continually followed. But cast awaye vngostly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bodely exercyse proffiteth lytell: Butt godlines is good vnto all thyngs / as a thynge which hath promyses of the lyfe that is nowe / and off the lyfe to come. This is a sure saynge / ād of all parties worthy to be receaved. For therfore we laboure and suffre rebuke / because we beleve in the livynge god / which is the savioure off all men: but specially of those that beleve. Suche thyngs commaunde and teache. Let no man despyse thy youth: but be vnto them that beleve an īsample / in worde / in conversacion / in love / in sprete / in fayth and in purenes.

Till I come geve attendaunce to redynge / to exhortaciō / and to doctryne. Despyse not the gyfte that is in the / which was geven the thorow prophersy / and with leyinge on of the hondes of a seniour. These thynges exercyse / and geve thy silfe vnto them / that all men maye se howe thou proffets. Take hede vnto thy silfe and vnto learnynge / and continue therin. For if thou shalt so do thou shalt save thy silfe / and them that heare the.

Errata prophesy for Phrophes.

## The .v. Chapter.

Rebuke not a seniour: but exhorte hym as a father / and the yonger men as brethren / the edler wemen as mothers / the yonger as sisters / with all purenes. Honoure widdowes wh-

ich are true wyddowes. Yf eny wyddowe have children or neveus / let them learne fyrst to ruele their owne houses godly / and to recompence their elders. For that is good and exceptable before God. She that is a very wyddowe / and frendlesse / putteth her trust ī god / ād continueth ī supplicaciō and prayer nyght and daye: but she that liveth in pleasure / is deed even yet alive. And suche thyngs commaūde / that they maye be without faut. Yf there be eny that provideth not for his owne / and namly for them of his housholde the same denyeth the fayth / ād is worsse thē an infydell.

Let no wyddowe be chosen vnder threscore yere olde / and soche a wone as was the wyfe off one man / and well reported off in good workes: yf she have noressed children / yf she have bene liberall to straungers / yf she have wesshed the saynctꝰ fete / yf she have ministred vnto thē which were in adversitie / yf she were continually gevē vnto all maner good workꝰ. The yonger widdowes refuse. For when they have begonne to wexe wantā / to the dishonoure of Christ / then will they mary / havynge damnacion / be cause they have despised their fyrst fayth. And also they learne to goo from housse to housse ydle / ye not ydle only / but also tryflynge and busy bodies / speakynge thyngꝰ which are not comly.

I will therfore that the yonger wemen mary and beare children / and gyde the housse / and geve none occasiō to the adversary to speake evyll. For many of them are all redy turned bake / and are gone after Satan. And yf eny mā or womā

Fol: 277.

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that beleveth have widdowes/lett them minister vnto them/and let not the congregacō be charged: that hytt maye have sufficient for them that are widdowes indede.

The seniours that rule wele are worthy of double honoure/most specially they which laboure ī the worde ād in teachynge. For the scripture sayth: Thou shalt not musell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst a seniloure receave none accusacō: but vnder two or thre witnesses. Them that synne rebuke openly that other maye feare.

I testifie before god/and the lorde Jesus Christ/and the elect angels/that thou observe these thyngs with out hasty iudgement/and do nothige parcially. Layehondes sodenly on no mā nether be part taker of wother mēs synnes. Kepe thy silfe pure. Drynke no lenger water/but vse a lytell wyne/for thy stommakes sake/and thyne often diseases.

Some mennes synnes are open before honde and goo before vnto iudgemēt: some mennes synnes folowe after. Lykwyse also good workes are manyfest before honde/and they that are otherwyse/cannot be hid.

## The.vj. Chapter.

Lett as many servaunts as are vnder the yoke counte their masters worthy of all honour/that the name of god/ād his doctrine be not evyll spoken off. Se that they which have belevynge masters despyse them nott because they

are bretheren: but so moche ther a ther do ser vice/ for as moche as they are belevynge and beloved and partakers of the benefite.

These thyngs teache and exhorte. Yf eny man teache other wyse/ ād is not contēt with the wholsome wordes of the lorde Jesu Christ/ and with the doctrine off godlines/ he is puffte vpp and knoweth nothynge: but wasteth his braynes aboute questions/ and stryfe off wordes/ wherof spryngeth envie/ stryfe/ railīgs/ evyll surmysings/ superfluus disputyngs in scolus of mē with corrupte myndes/ ād destitute of the trueth/ which thynke that lucre is godlines. From soche seperate thy silfe. Godlines is great ryches/ yf a man be contēt with that he hath. For we brought nothynge into the worlde/ and it is a playne case/ that we can cary nothynge out.

When we have fode and rayment/ let vs therwith be content. They that wilbe ryche/ faule into temptacion/ and snares/ and into many foolysshe and noysome lustes/ which droume men in perdicion/ and destrucciō. For coveteousnes is the rote of all evyll/ which whill some lusted after/ they erde from the feyth/ ād tanglyd them selves with many sorowes. But thou which arte the man of god/ flye soche thyngs. Folowe righteousnes/ godlines/ love/ pacience/ meknes. Fyght a good fyght off fayth. Laye honde on eternall lyfe/ where vnto thou arte called/ and hast professed a good profession before many witnesses.

I geve the charge in the sight off God/ which quickneth all thyngs/ and before Jesus Christ/



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whych vnder Poncius Pilate witnessed a good
witnessynge/that thou kepe the cõmaundement
with out spott/so that no man fynde faute wyth
the/vntyll the aperynge of oure lorde Jesus Chri-
ist/which aperynge (when the tyme ys come)
he shall shewe that is blessed and myghty only-
kynge of kyngs/and lorde of lordes/which only
hath immortalitie/and dwelleth in light that
no man cã obtayne/whom never man sawe/ne-
ther can se: vnto whom be honoure and rule ever-
lastynge Amen.

Charge them that are ryche in this worlde/th-
at they be not exceedynge wyse/and that they tr-
ust not in the vncertayne ryches/but in the liv-
ynge god/which geveth vs aboundantly all th-
yuhf to enioye them/and that they do good and
be ryche in good workes/and redy to geve/and
to distribute/layinge vppe in store for them sel-
ves/a good foundacion agaynst the tyme to co-
me/that they maye obtayne eternall lyfe.

O Timothe save that which is gevẽ the to ke-
pe/and avoyde vngostly vanities of voyces/ād
oppositiõs of sciencefallsly so called/which
sciẽce/whyll some professed/they ha-
ve erred as concernynge the fay-
th. Grace be with the
Amen.

Sent from Laodicia/which
is the cheefest cite of Phri-
gia Pacaciana.



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# The seconde pistle off Paul Vnto Timothe

## The fyrst Chapter.

Paul an Apostle of Jesu Christ/ by the will of god/ to preache the promes of lyfe/ which lyfe is in Christe Jesu.

To Timothe his beloved sone Grace/ mercy/ ād peace/ frō god the father/ and from Jesus Christ oure lorde.

I thanke god/ whom I serve frō myn elders with pure conscience/ that without ceasynge I make mencion of the in my prayers nyght ād daye/ desyrynge to se the/ myndfull off thy teares: so that I am filled with ioye/ when I call to remembraunce the vnfayned fayth that is in the/ which dwelt fyrst in thy graūmoder Lois/ and in thy mother Eunica: and am assuered that itt dwelleth in the also.

Wherfore I warne the that thou stere vppe the gyfte of god which is in the/ by the puttynge on of my hondes. For god hath not geven to vs the spirite of feare: but of power/ and of love/ ād of honest behaveour. Be not a shamed to testyfye of oure lorde/ nether be ashamed of me/ which am bounde for his sake: but suffre adversitie with the gospell also thorowe the power of god/ which saved vs/ and called vs with an holy callynge/ not after oure dedes/ but for his purpose

Fol: 279.

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and grace / which grace was geven vs thorowe Christ Jesu before the worlde was / but is nowe declared openly by the apearynge off oure savioure Jesu Christ / which hath put awaye deeth / and hath brought lyfe and immortalite vnto light thorowe the gospell / where vnto I am apoynted a preacher / and an Apostle / and a teacher off the gentyls: for the which cause I also suffre this. nevertheles I am not a shamed. For I knowe whom I have beleved / and am sure that he is able to kepe that which I have cõmitted to his keppynge agaynst that daye.

Se thou have the ensaple of the holsome wordes which thou herdest of me / in faythe and love which is in Jesu Christ. That good thynge whiche was cõmitted to thy keppynge / kepe in the holy goost which dwelleth in vs. This thou knowest howe that all they which are in Asia be turned from me. of which sorte are Phigellos and Hermogenes. the lorde geve mercie vnto the housse off Oneſiphoros / for he ofte refreshed me / and was nott a shamed off my chayne: but when he was at Rome he sought me out very diligently / and founde me. The lorde graunt vnto hi that he may fynde mercie with the lorde at that daye. And in howe many thinges he ministred vnto me at Epheſus thou knowest very wele.

## The seconde Chapter.

Thou therfore my sonne be strõge in the grace that is in Christ Jesu. And what thynges thou hast herde off me / many bearynge witnes / the same delivre to faythfull men / whych



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are apte to teache wother. Thou therfore suffre affliccion as a good soudier off Jesu Christ. No man that warreth / entangleth hym silfe wyth worldely busynes / and thatt because he wolde please hym that hath chosen him to be a soudier. And though a man strive for a mastery / yett ys he not crouned / except he strive laufully. The husband man that laboreth must fyrst receave off the frutes. Consyder what I saye. The lorde geve the vnderstondynge in all thyngs.

Remember that Jesus Christ beynge off the sede of David / rose agayne frō deth according to my gospell / wherein I suffre trubles as an evill doar / evē vnto bōdes. but the worde of god was not bounde. Therfore I suffre all thyngs / for the elects sakes / thatt they myght also obtayne that helth which is in Christ Jesu / wyth eternall glory.

It is a true sayinge / if we be deed with hī we also shall live with hym. If we be paciēt / we shall also raigne with hī. If we denye hī / he also shall denye vs. If we beleve not / yet abideth he faithfull. He cannot denye hym silfe. Of these thyngs put them īremembraunce / ādtestifie before the lorde / that they stryve not about wordes / which is to no proffet / but to pervert the heares.

Studdy to shewe thy silfe laudable vnto god / a workmā that nedeth not to be ashamed / divydynge the worde of trueth iustly. Vngostly and vayne voyces passe over. For they shall encreace vnto gretter vngodlynes / ād their wordes shall freten even as doeth a cancre. of whose nombre ys hymeneos / ād Philetos / which as concernynge the trueth have erred / sayinge that the resurrec-

Wol. 280.

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cion is past all redy/and do destroye the fayth of
divers persones.

But the sure grounde of god remayneth/and
hath this sealethe lorde knoweth them that are
his/and lett every man that calleth on the name
of Christ/departe from iniquitie. Not withstō-
dynge in a grete houssе are not only vesselles off
golde and of silver: but also of wood ād of erthe:
Some for honoure/and some vnto dishonoure.
Yf a mā pourdge hym silfe from suche felowes/
he shalbe a vessell sanctified vnto honoure mete
for the lorde/ād prepayred vnto all good workē

Lustes of youth avoyde/ād folowe rightwes-
nes/fayth/love/and peace/with them that call
on the lorde with pure herte. Folisshe and vnle-
arned questiōs put from the/remembrynge that
they do but make stryfe. But the servaunt of the
lorde must not stryve: but must be peasable vnto
all men/and redy to teache/and won that cā su-
ffre the evyll in meknes/and can informe them
that resist/yf that god att eny tyme will geve thē
repentaunce for to knowe the trueth: that they
maye wake out of slepe agayne/out off the snaze
off the devyll/which are nowe taken off hym at
his will.

## The .iij. Chapter.

This understond/that ī the last dayes shall
come parelous tymes: For the men shalbe
lovers of their awne selves/Coveteous/Bost-
ers/Proude/Cursed speakers/disobedient to fa-
ther and mother/vnthankfull/vnholy/churli-
sshe/stubborn/falce accusars/tyratours/fearce/

despisers of the which are good/traytours/hedy/hye mynded/gredy vpon voluptousnes more then the lovers of god/havynge a similitude off godly lyvynge/but have denyed the power there off. Soche abhorre. For of this sorte are they which entre ito houses/ād bryngē to bōdage wymmen laden with synne/which wemē are ledde of diverse lustes/ever learnynge/and never able to come vnto the knowledge of the trueth.

As Jannes and Jambres withstode Moses/even so do these resist the trueth. men they are off corrupt myndes/ād leawde as concernynge the fayth: but they shall prevayle no lenger. For there madnes shalbe vttered vnto all mē as thers was: but thou hast sene the experience of my doctryne/ordinaunce/purpose/fayth/longe sufferynge/love/pacience/persecucions/and afflicciōs which happened vnto me att Anthioche/at Iconium/and at lystra: which persecucions I suffered pacientlȳ/And from them all the lorde delivered me. Ye and all that will live godly in Christ Jesu/must suffre persecucions. But the evyll men and disceavers/shall wexe worsse and worsse/whill they deceave/and are deceavyd them selves.

But continue thou in the thyngs which thou hast learned/which also were cōmitted vnto the seynge thou knowest off whō thou hast learned them. and for as moche also as thou hast knowē holy scripture of a chylde/which is able to make the wyse vnto healthe throwe fayth/which ys in Christ Jesu. For all scripture geven by inspiracīō of god/is proffitable to teache/to improve/



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to informe/ād to īstructī righteweſnes/ that the man of god maye be perfet/ and prepared vnto all good workſ.

## The. iiij. Chapter.

I Teſtifie therfore before god/ and before the lorde Jeſu Chriſt/ which ſhall iudge quicke and deed at his aperynge in his kyngdō/ preache the worde/ be fervent/ be it in ſeaſō/ or out of ſeaſon. Improve/ rebuke/ exhorte with all longe ſufferīge. For the tyme will come/ whē they wyll nott ſuffer wholſome doctryne: butt after their awne luſtes ſhall they (whoſe eares ytche) gett them an heepe of teachers/ and ſhall turne their eares from the trueth/ ād ſhalbe geven vnto fables: Butt watch thou in all thyngſ/ and ſuffre adverſitie/ and do the worke off an evangeliſt/ fulfill thyne office vnto the vtmoſt.

For I am nowe redy to be offered/ ād the tyme of my departynge is at honde. I have fought a good fight/ ād have fulfilled my courſe/ ād have kept the fayth. Frō hence forth is layde vppe for me a croune of righteweſnes/ which the lorde that is a righteous iudge ſhall geve me at that daye. nott to me only: but vnto all thē that love his cōmynge. Make ſpede to come vnto me atonce.

For Demas hath left me/ ād hath loved this preſent worlde/ ād is departed īto Teſſalonica. Creſcēs is gone to Galacia/ ād Titus vnto Dalmacea. Only Lucas is with me. Take Marke ād brīge hī with the/ for he is neceſſary vnto me for to miniſter. and Tichicus have I ſēt to Epheſus. the cloke that I lefte at troada with Carpus

when thou cōmest bringe with the / and the bo-
kes / but specially the parchement. Alexāder the
coppersmyth did me moche evyll / the lorde rew-
arde hī accordynge to his dedes / of whō be thou
ware also. For he with stode oure preachynge
sore.

At my fyrst answerynge for my silfe / no man
assited me / but all forsoke me. I praye god / that
it maye nott be layde to their charges: nottwith
stondynge the lorde assisted me / and strengthed
me / that by me the preachyng shulde be fulfilled
to the vtmost / ād that all the gētyls shulde hea-
re / And I was delivered out of the mouth of the
lyon / And the lorde shall delivre me frō all yvell
doynge / ād shall kepe me vnto his hevenly kyng-
dom. To whō be prayse for ever and ever Amē.

Salute prisca and Aquila / ād the houssholde
of Onesiphorus. Erastus abode at Chorinthū.
Trophimos I lefte at Miletum sicke. Ma-
ke spede to come before winter. Eubo-
lus greteth the / and Pudes / and
Linus / and Claudia / and
all the brethren. The
lorde Jesus Chr-
ist be with thy
sprete.
Grace be with you Amen.

The seconde pistle written from Rome vnto Ti-
mothe / whē Paul was presented the secon-
de tyme vppe / before the Emperoure
Nero.

Fol 282.

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# The pistle of paul vnto Titus.

## The fyrst Chapter.

PAul the servaunt of god and an Apostle of Jesu Christ/ to preache the fayth of goddis electe/ and the knowledge off the trueth/ which trueth is in servynge god in hope of eternall lyfe/ which lyfe god that cānot lye/ hath promysed before the worlde began: but hath at the tyme apoynted opēned his worde by preachynge/ which preachynge is committed vnto me/ by the comaūdement of god oure saveoure.

To Titus his naturall sonne in the commen fayth.

Grace mercie and peace from God the father/ and from the lorde Jesu Christ oure saveoure.

For this cause left I the in Creta/ that thou shuldest performe that which was lackynge ād shuldest ordeyne seniours in everycitie as I apoynted the. Yf eny be soche as no man can complayne on/ the husbāde of one wyfe/ havynge faythfull children/ which are not selandred off royote/ nether are disobediēt. For a bisshoppe must be soche as no man can complayne on/ as it be commeth the minister off God. not stubborne/ not angrye/ no dronkarde/ no fyghter/ not gevē



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to filthy lucre: but herberous / one that loveth goodnes / of honest behaveour / righteous / holy temperat / ād suche as cleveth vnto the true worde of doctryne / that he maye be able to exhorte with wholsom learnynge / and to improve them that saye agaynst it.

For there are many disobedient and talkers off vanitie / and disceavers off myndes / namly they off the circumcision / whose mouthes must be stopped / which pervert whole houses / teachynge thyngs which they ought nott / be cause off filthy lucre. Won be ynge of them selves / which was a poyet of their owne sayde: The Cretayns are alwayes lyars / evyll beastes / and slowe bellies. This witnes is true / wherfore rebuke them sharply / that they maye be sounde in the fayth / and not takynge hede to Iewes fables / and commaundments of men / which turne from the trueth. Vnto the pure / are all thyngs pure: but vnto them that are defiled / ād vnbelevynge / is nothynge pure: but even the very myndes and consciences off them are defiled. They confesse that they knowe god: but with dedes they denye hym and are abhominable / and disobedient / ād vnto all good workes discommendable.

## The. ij. Chapter.

But speake thou that which becōmeth wholsome learnynge: That the elder men be sober / honest / discrete / soūde in the fayth / in love ād in pacience. And the elder wemen lyke wyse that they be in soche rayment / as becōmeth holynes / not false accusars / not gevē to moche drinkynge /



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but teachers of honest thynge/ that they nurter the yonge wemen for to love their husbādes/ to love their children/ to be of honest behaveoure/ chast/ huswyfly/ good/ and obedient vnto their awne husbandes/ that the worde of god be not evyll spoken of. Yonge men lykwyse exhorte that they be of honest manners.

Above all thynge shewe thy silfe an ensāple of good workes in the doctryne/ shewe vncorrupcion/ honestie/ and the wholsome worde which cānot be rebuked/ that he which withstōdeth maye be ashamed/ havynge no thinge in you that he maye dispraise. The servaunte exhorte to be obedient vnto their owne maisters/ and to please in all thinge/ not answerynge agayne/ nether be pickers/ but that they shewe all good faythfulnes/ that they maye do worshippe to the doctryne off god oure saveoure in all thynges. For the grace of god/ that bryngeth health vnto all men/ hath apered ād teacheth vs that we shulde denye vngodlynes/ ād worldly lustes/ ād that we shulde live honestly/ righteously/ and godly in this present worlde/ lokinge for that blessed hope/ ād glorious apere̅ge of the myghty god/ ād of oure saviour Jesu Christ: which gave hym silfe for vs/ to redeme vs frō all vnrightewesnes/ ād to pourdge vs a peculiar people vnto hi silfe fervētly geve̅ vnto good workes. These thinge speake/ ād exhorte/ ād rebuke/ with all cōmaundynge. Se that no man despise the.

## The .iij. Chapter.

Warne them that they submitt them selves to ruele and power/ to obey the officers/ that they be prōpt vnto all good workes/ that they

speake evyll off no man / that they be no fyghte-
rs / but softe / she wynge all meknes vnto all men
For we oure selves also were in tymes past / vn-
wyse / disobedient / deceaved / in daunger to lu-
stes / and to divers mannners off voluptusnes /
livynge in maliciousnes / and envie / full of hate
hatynge one another.

But after that the kyndnes and love of oure
saveoure to manwarde apered / not of the dedes
off righteweſnes which we wrought / but off his
mercie / he saved vs / by the fountayne of the ne-
we birth / and with the renuynge off the holy go-
ost / which he shed on vs aboundantly / thorow
Jesus Christ oure saveoure / that we once iusti-
fied by his grace / shulde be heyres off eternall ly
fe / thorowe hope. This is a true sayinge.

Off these thyngs I wolde thou shuldest certi-
fie / that they which beleve God / myght be stod-
ious to go forwarde in goode works. These thy-
ngs are goode and proffetable vnto men. Folis-
she questions / and genealogies / and braulings
and stryfe aboute the lawe avoyde / for they are
vnproffetable / and superfluus. A man that is
the auctor off sectes / after the fyrst and the seco-
nde amonicion avoyde / remembrynge that he
that is soche / is perverted / and synneth / even
damned by his awne iudgement.

When I sh all sende Artemas vnto the or Ti-
chicus be diligēt to come to me vnto Nichopolis
For I have determined there to wynter. Bryn-
ge Zenas the lawear and Apollos on their ior-
ney diligently / that nothynge be lackynge vnto
them. And let oures also learne to excell in goode

Fol: 284.

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workes as farforth as nede requyreth / that they be not vnfrutfull. All that are whith me salute the. Grete them that love vs in the fayth. Grace be with you all / Amen.

Written from Nichopolis a citie of Macedonia.

# The pistle off paul vnto Philemon.

PAul the preſoner of Jeſu Chriſt / ād brother Timotheus. Vnto Philemon beloved / and oure helper / ād to the beloved Appia / ād to Archippus oure felowe ſoudier / and to the congregacion of thy houſſe.

Grace be with you and peace / from God oure father and from the lorde Jeſus Chriſt.

I thanke my God alwayes makynge mencīō off the in my prayers / when I heare off thy love ād faith / which thou haſt towarde the lorde Jeſu / ād towarde all ſayncte: ſo that the felliſſhippe that thou haſt in the fayth / is frutfull thorowe knowledge off all good thyngſ / which are in you by Jeſus Chriſt. And we have gret ioye /

and consolacion over thy love: For by the brother/ the sayncte herres are comforted.

Wherfore though I be bolde in Christ to enioyne the/ that which becommeth the: yet for loves sake I rather beseche the/ though I be as I am/ even Paul aged/ and nowe in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus/ whom I begat in my bondes/ which in tyme passed was to the vnprofitable: but nowe profetable booth to the and also to me/ whom I have sent home agayne. Thou therfore receave hym/ that is to saye myne awne bowels/ whom I wolde fayne have retayned with me/ that att in thy stede he myght have ministred vnto me in the bondes off the gospell. Neverthe-lesse/ without thy mynde/ wolde I do noo thynge/ that that goode which spryngeth off the shuld nott be as it wer off necessitie/ butt willyngly.

Haply he therfore departed for a season/ that thou shuldest receave hym for ever/ not nowe as a servaunt: butt above a servaunt/ I mean a brother beloved/ specially to me: but howe moche more vnto the/ both in the flesshe/ and also in the lorde? Yff thou count me a felowe receave hym as my silfe. Yff he have hurt the or oweth the ought/ that laye to my charge. I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the howe that thou owest vnto me even thyne awne silfe. Even so brother/ let me enioye the in the lorde. Comforte my bowels in the lorde. Trustynge in thyne obediēce/ I wrote vnto the/ knowynge that



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thou wilt do more then I saye fore. Moreover prepare me lodgynge: for I trust thorowe the helpe off youre prayers / I shalbe geven vnto you. There salute the / Epaphras my felowe preſoner in Christe Jesu / Marcus / Aristarchus / Demas / Lucas / my helpers.

The grace ofoure lorde Jesu Christ be with youre spretes / Amen.

Sent from Rome by Onesimus a seruaunt.

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# The fyrst pistle off S. Peter the Apostle.

## The fyrst Chapter.

Peter an Apostle of Jesu Christ / to the that dwell here ad there as straungers thorowe out / Pontus / Galacia / Capadocia / Asia / and Bethinia / elect by the foreknowledge off God the father / thorowe the sanctifyinge off the spirite / vnto obedience and sprynklynge of the bloud off Jesus Christ. Grace be with you / and peace be multiplied.

Blessed be God the father off oure lorde Jesus Christ / which thorowe his aboundant mercie begat vs agayne vnto a lively hope / by there surreccion off Jesus Christ from deeth / to enioye an inherytaunce immortall / and vndefiled / and that putrifieth not / reserved in heve for you which are kept by the power off God thorowe fayth / vnto helth / which helth is prepared all redy to be shewed i the last tyme / in the which tyme ye shall reioyce / though nowe for a seasō ( iff nede requyre ) ye are in hevines / thorowe manyfolde temptacions / that youre fayth once tried beynge moche more precious then golde that perisheth ( though it be tried wyth fyre ) myght be founde vnto lawde / glory / and honowre / when Jesus Christ shall apere: whom ye have not sene

and ye yet love hym / in whome even nowe / thoughe ye ſe hym not / yet ye beleve / and reioyce with ioye in effable / and glorious: receavynge the ende of youre fayth / the helth of youre ſoules.

Of which healthe / have the prophetes enquyred / and ſought / which prophesied of the grace that ſhulde come vnto you / ſearchynge whē / or att what tyme the ſprete of Chriſt which was in thē ſhulde ſignifie / which ſprete teſtified before / the paſſions that ſhulde come vnto Chriſt / and the glory that ſhulde folowe after: vnto which prophetes it was declared / that nott vnto them ſelves / but vnto vs / they ſhulde miniſter the thinges which are nowe ſhewed vnto you / off them which by the holy goost ſent doune from heve / have preached vnto you the thynges which the angels deſyre to beholde.

Wherfore gyrde vppe the loynes of youre myndes / be ſober / and truſt parfectly on the grace that is brought vnto you / i that Jeſus Chriſt is opened / as obedient childrē / not faſſionynge youre ſelves vnto youre olde luſtes of ignorancy: But as he which called you is holy / evē ſo be ye holy in all maner of converſacion / becauſe it is written: Be ye holy / for I am holy.

And yff ſobe that ye call on the father which with out reſpect off perſon iudgeth accordynge to every mannes worke / ſe that ye paſſe the tyme off youre pilgremage in feare. For as moche as ye know howe that ye were nott redemed wyth corruptible golde and ſilver from youre vayne converſacion / which ye receaved by the tradicions off the fathers: but with the precious bloud

of Christ/ as of a lambe vndefiled/ and withouten spott/ which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes/ which by his meanes have beleved on god that raysed hym from deth/ and glorified hym/ that ye myght have fayth ād hope towarde god.

And for as moche as ye have purified youre soules thorowe the sprete/ in obeynge the trueth for to love brotherly withouten faynynge/ se that ye love one another with a pure hert fervētly: for ye are borne a newe/ not of mortall seed/ but of immortall seed/ by the worde of god which liveth/ and lasteth for ever/ be cause that all flesshe is as grasse/ and all the glory of man is as the floure of grasse/ the grasse is widdered/ and the flower is faded awaye/ but the worde of the lorde ēdureth ever. And this is the worde which by the gospell was preached amonge you.

## The. ij. Chapter.

Wherfore laye a syde all maliciousnes/ ād all gyle/ and dissimulaciō/ ād envie/ ād all backbytynge: ād as newe borne babes/ desyre that reasonable mylke which is with out corrupciō that ye maye growe therin. Yf so be that ye have tasted howe pleasaūt the lorde is/ to whō ye come as vnto a livynge stone which is disalowed of mē/ but elect of god and precious: and ye as lyvynge stones/ are made a spreetuall housse/ ād an holy presthode/ for to offer vppe spretuall sacryfice/ acceptable to god by Jesus Christ.

Wherfore it is contayned in the scripture: be-

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holde/ I put in Sion an heed coener stone/ elec-
te and precious: and he that beleveth on hi shall
nott be a shamed. Vnto you therfore which be-
leve is he precious: butt vnto them which beleve
not the same stone which the bylders refused/ is
made the heed stone in the cozner/ and a stone to
stomble att/ and a rocke to offende them which
stomble at the worde/ and beleve not that where
on they were set. But ye are a chosyn generacio/
a royall presthod/ an holy nacion/ ad a peculiar
peple/ that ye shulde shewe the vertues off hym
that called you out off darknes into hys marve-
lious light/ which in tyme past were nott a peo-
ple/ vett are ye nowe the people off God/ which
were not vnder mercy: butt nowe have obteyned
mercy.

Derly beloved I beseche you as straungers/
ad pilgrems/ abstayne from flesshly lustes wh-
iche fyght agayn st the soule/ and set that ye have
honest conversacion amonge the gentyle/ that
they which backbyte you as evyll doars/ maye se
youre good workf and prayse god in the daye off
visitacion.

Submit youre selves vnto all maner ordina-
unce of ma for the lordes sake/ whether it be vn-
to the kynge as vnto the chefe heed: other vnto
ruelars/ as vnto them that are sent of hi/ for the
punnyssbment of evyll doars: butt for the laude
of the that well do. For so is the will of god/ that
with well doynge ye shulde stoppe the mouthes
of ignorant men: as fre/ and nott as though ye
toke libertie for a cloke of maliciousnes: but ev
as the servaunt off god. Set that ye honoure all

mē. Love brotherly felishippe/ feare god/ honour the kynge.

Servaūtes obey youre masters with all feare/ not only yf they be good āde courteous: but also though they be froward. For it commeth off grace/ yf a man for conscience toward god endure grefe/ sufferynge wrongfully. For what prayse is it/ if when ye be buffetted for youre faultes/ ye take it pacyently? But and if when ye do well/ ye suffer wronge āde take it pacyently/ then is there thanke with god.

Here vnto verely were ye called/ for Christ also suffered for oure sakes: levynge vs an ensample that ye shulde folowe his steppes/ which did no sinne/ nether was there gyle foūde ī his mouth: which whē he was reviled/ reviled not agayne: whē he suffered/ he threatened not: but cōmitted the cause to hī that iudgeth righteously/ which his awne selfe bare oure sinnes ī his body o the tree/ that we shulde be delivered from synne and shulde live in righteousnes. By whose stripes ye were healed. For ye were as shepe which goo astraye: but are nowe returned vnto the shepheerd/ and bisshoppe of youre soules.

## The. iij. Chapter.

Lyke wyse let the wemen be in subiection to their husbandes/ that even they which beleve nott the worde/ maye with out the worde be wonne by the conversacion of the wyves: whyll they beholde youre pure conversacion coupled with feare. Whose apparell shall not be outwarde with broyded heare/ āde hāgynge on of golde/



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other ī puttynge on of gorgious aparell: but lett the hid mā of the herte be vncorrupt/ with a meke and aquyet ſprete/ which ſprete is before god a thynge moche ſet by. ffor after this manner in the olde tyme did the wholy wemē which trusted ī god tyre thē ſelves/ and were obedient to their husbandes/ eve as Sara obeyd Abrahā and called hī lorde: whose doughters yeare as longe as ye do wele and be not afrayde of every shadowe

Lyke wyse ye mē dwell with them accordynge to knowledge/ geveynge honoure vnto the wyfe/ as vnto the weaker vessel/ and as vnto them that are heyres also of the grace of lyfe/ that youre prayers be not lett.

In conclusion/ be ye all of one mynde/ one ſuffre with another/ love as brethren/ be pitifull/ be courteous/ not rendrynge evyll for evyll/ nether rebuke for rebuke: but contrary wyse/ blesſe: remembrynge that ye are therē vnto called/ eve that ye ſhulde be heyres of bleſſynge. For who ſo liſteth to love lyfe/ and to ſe good dayes/ let hī refrayne his tonge frō evyll/ and his lippes that they ſpeake not gyle: Let hym eſchue evyll and do good: let hī ſeke peace/ and enſue it. For the eyes of the lorde are over the righteous/ and his eares are open vnto their prayers: butt the face off the lorde beholdeth them that do evyll.

Moreover who is it that will harme you yff ye folowe that which is good? not withſtondynge happy are ye yff ye ſuffre for righteweſneſſis ſake. Neverthelesſe feare not though they ſeme terrible vnto you/ nether be troubled: but ſanctifie the lorde god in youre hertȝ. be redy all wa-

yes to geve an answere to every man that axeth you a reson of the hope that ye have / ād that with meaknes ād feare: having a good cōscience / that wher they backbyte you as evyll doars / they maye be ashamed / for as moche as they have falcely accused youre god conversacion in Christ.

¶ It is better (yf the wyll of god be so) that ye suffre for well doynge / thē for evyll doynge. For as moche as Christ hath ōce suffered for sinnes / the iuste for the vniuste / for to bryng vs to god / ād was killed / as pertaynynge to the flesshe: but was quyckened in the sprete.

In which sprete / he also went ād preached vnto the spretes that were in preson / which were in tyme passed disobedient / when the longe sufferynge of god abode excedīge paciently ī the dayes of noe / whill the arcke was a preparynge / wherī fewe (that is to saye viij. soules) were saved by water / which signifieth baptī that nowe saveth vs / not the puttynge awaye of the filth of the flesshe / butī that a good cōsciēce consenteth to god / by the resurreccion of Jesus Christ / which is on the right honde of god / and is gone into heven / angels / power / and myght / subdued vnto him.

## The. iiij. Chapter.

FOr as moche as Christ hath suffered for vs ī the flesshe / arme youre selves like wyse with the same mynde: for he which suffereth in the flesshe ceasith from synne / that he hence forwarde sulde live as moche tyme as remayneth ī the flesshe / not after the lustes of men: butt after the will off God. For it is sufficient for vs that we



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haue ſpent the tyme that is paſt of the lyfe/after the will of the gentyls/walkynge in wantannes luſtes/dronkennes/in eatynge/drynkynge/ād in abhominable ydolatrie.

And it ſemeth to them a ſtraunge thinge that ye runne not alſo with them vnto the ſame exceſſe of ryote/and therfore ſpeake they evyll off you/ which ſhall geve a comptes to hym that is redy to iudge quycke and deed. For vnto this purpoſe verely was the goſpell preached vnto the deed/ that they ſhulde be iudged after the manner off men in the fleſſhe/but ſhulde live godly ī the ſpirete. The ende of all thyngs is at honde.

Be ye therfore diſcrete/ād ſober/that ye maye be apte to prayres. Butt above all thyngs haue fervent love amonge you. For love covereth the multitude of ſinnes. Be ye herbrous/ād that without grudgīge. As every mā hath receaved the gyfte/miniſter the ſame one to another as good miniſters of the manyfolde grace of god. Yf eny mā ſpeake/let hī talke as thoughe he ſpeake the wordes of god. Yf eny man miniſter/let hī do it as of the abilitie which god miniſtreth vnto hī. That god in all thigs maye be glorified thorowe Jeſus Chriſt/to whō be prayſe ād dominiō for ever and whyll the worlde ſtondeth Amen.

Derly beloved/be not troubled in this heate/ which nowe is come amonge you to trye you/as though ſome ſtraūge thynge had happened vnto you: but reioyce ī as moche as ye are parte takers of Chriſtes paſſions/that when his glory apereth/ye maye be mery and gladde.

Happy are ye whē ye ſuffre rebuke for the name

of Christ. For the spirete of glory ād the spirete of god resteth apon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

Let that none of you suffre as a murtherer/ or as a thefe/ or an evyll doar/ or as a busybody in wother mens matters. Yff eny man suffre as a Christen man/ let hym not be ashamed: but let hī glorifie god on this behalfe. For the tyme is come that iudgement must begyn at the housse off god. Yf it fyrst begyn at vs/ what shall the ende be of them which beleve not the gospell off god? And yf the righteous scasly be saved: where shall the vngodly and the sinner apere? Wherfore let thē that suffer accordynge to the will off god/ cōmitt their soules to hym with well doynge/ as vnto a faythfull creator.

## The. v. Chapter.

The seniours which are amōge you I exhorte/ which am also a senioure/ ād a witnes of the afflictions of Christ/ ād also a parttaker off the glory that shal be opened: se that ye fede Christes flocke/ which is amonge you/ takynge the oversyght off them/ nott as though ye were compelled there to: but willyngly: Nott for the desyre of filthy lucre: but of a good mynde. Nott as though ye were lordes over the parisshes: but that ye be an ensample to the flocke. ād whē the chefe shepheerde shall apere/ ye shall receave an incorruptible croune of glorye.

Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man/ one to another. Knet youre selves togedder in



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lowlines of mynde. For god reſiſteth the proude and geveth grace to the humble. Submit youre ſelves therfore vnder the myghty honde of god/ that he maye exalty ou/ when the tyme is come. Caſt all youre care to hym: for he careth for you.

Be ſober and watch/ for youre adverſary the devyll as a rorynge lion walketh about/ ſekynge whom he maye devoure: whom reſiſt ſtedfaſt in the fayth/ remēbrynge that ye do but fulfill the ſame afflicciōns which are apoynted to youre brethren that are in the worlde. The God of all grace/ which called you vnto his eternall glory by Chriſt Jeſus/ ſhall his awne ſilfe after a lytell affliecion make you parfet: ſhall ſettle/ ſtrenghte/ and ſtabiliſſhe you. To hym be glory and dominion for ever/ and whill the worlde endureth Amen.

By Silvanus a faythfull brother vnto you (as I ſuppoſe) have I written brevely/ exhortynge and teſtifyinge howe that this is the true grace of god/ wherin ye ſtonde. The congregacion that is gaddered te gedder at Babilon/ ſaluteth you/ and Marcus my ſonne. Grete ye one another with the kyſſe off love. Peace be with you all which are in Chriſt Jeſus/ Amen.



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# The seconde pistle of S. Peter.

## The fyrst Chapter.

Jmeon Peter a seruaũt and an apostle of Jesus Christ/ to them which have obtayned lyke precious fayth with vs in the righteweſnes that commeth off oure God/ and off the sauioure Jesus Cyrist.

Grace with you/ and peace be multiplied in the knowledge off God/ and off Jesus oure lorde. Accordynge as his godly power hath geven vnto vs all thyngs that pertayne vnto lyfe and to serve god with all/ thorowe the knowledge of hym that hath called vs by vertue and glory/ by the meanes where off/ are geven vnto vs excellent and moste greatte promeſes/ that by the helpe off them ye shulde be partakers off the godly nature/ in that ye flye the corrupcion off worldly lust.

And here vnto geve all diligence: in youre fayth minister vertue/ and in vertue knowledge/ and in knowledge temperancy/ and in temperancy pacience/ in pacience godlynes/ in godlynes brotherly kyndnes/ in brotherly kyndnes love.

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For yf these thīges be amonge you/ and are plē-
teous they woll make you that ye nether shalbe y
dle nor vnfrutfull vnto the knowledge off oure
lorde Jesus Christ. He that lacketh these thyngs
is blynde and gropeth for the waye with his hō-
de/ and hath forgotten that he was pourged fr-
om his olde synnes.

Wherfore brethren geve the moare diligence
for to make youre callynge and eleccion sure.
For yf ye do soche thyngs ye shall never erre. Ye
and by this meanes an entrynge in shalbe mi-
nistred vnto you aboundantly in to the everlas-
tynge kyngdom off oure lorde and saveoure Je-
sus Christ.

Wherfore I will not be negligence to put you
allwayes in remembrauce of soche thyngs/ tho-
ugh that ye knowe them youre selves and be also
stablisshed in the present trueth. Not with ston-
dynge I thynke yt mete (as lōge as I am in this
tabernacle) to stere you vppe by puttynge you in
remembraunce/ for as moch as I am sure howe
that the tyme is at honde that I must put of this
my tabernacle/ even as oure lorde Jesus Christ
hath shewed me. I will enforce therfore/ that
on every syde ye myght have wherwith to stere
vppe the remēbraunce off these thyngs after my
departynge.

For we folowed not decevable fables when
we openned vnto you the power/ ād cōmynge of
oure lorde Jesus Christ: but with oure eyes we
sawe his maiestie. Even then verely when he re
ceaved of god the father honor ād glory/ ād whē
there cam soche avoyce to hym frō excellēt glorie.

This is my dere beloved sonne / in whom I have delite / this voyce we herde when it cam from heven / beynge with hym in the holy mounte.

We have also a more sure worde off prophesy / where vnto yff ye take hede / as vnto a lyght that shyneth in a darke place / ye do wele / vntill the day dawne and the daye starre aryse in youre hertes. So that ye fyrst knowe this / that no prophesy in the scripture hath eny private interpretacion. For the scripture cā never by the will of man: but holy men of god spake as they were moved by the holy goost.

## The. ij. Chapter.

There were false prophetes amonge the people even as there shalbe false teachers amonge you: which prevely shall bringe in damnable sectes / even denyinge the lorde that hath boughte them / and bringe on their owen heedes swyft damnacion / and many shall folowe their damnable wayes / by which the waye off trueth shalbe evyll spoken off / and thorowe coveteousnes shall they with fayned wordes make marchādyse of you / whose iudgement is not farre of / ād their dampnacion slepeth not.

For yf god spared not the angels that synned but cast them doune into hell / and putt them in chaynes of darknes / there to be kept vnto iudgement. nether spared the olde worlde: but saved Noe the ayghte preacher of righteousnes / and brought in the flud into the worlde off the vngodly / and turned the cities of Sodom and Gomor into asshes: overthrewe them / damned them / ād



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made them an ensample vnto all that after shulde live vngodly. And iust Lot vexed with the vnclenly conversacion off the wicked/ delivered he. For he beynge ryghteous and dwellynge amonge them/ in seynge and hearynge/ vexed his righteous soule from daye to daye with their vnrighteous dedes. The lorde knoweth howe to deliver the godly out off temptacion/ and howe to reserve the vniuste vnto the daye off iudgement for to be punnisshed: namly them that walke after the flesshe in the lust off vnclennes/ and despyse the ruelars. Presumpteous are they/ and stubborne and feare not to speake evyll off them that are in auctorite. When the angels which are gretter bothe in power ād myght/ receave not of the lorde raylynge iudgement agaynst them. But these as brute beastes/ naturally made to be taken and destroyed/ speake evyll of that they knowe not/ and shall perisshe through their owne destruccion/ and receave the revarde of vnrightewesnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthynes: and off you they make a mockyngstoke feastynge togedder ī their deceavable wayes: havyngeeyes full of advoutrie/ and that cānot cease to synne/ begylynge vnstable soules. Hertes they have exercysed with coveteousnes. They are cursed chyldren/ and have forsaken the right waye/ and are gone a straye folowynge the waye of Balam the sonne of Bosor/ which loved the rewarde of vnrightewesnes: but was rebuked of his iniquitie. The tame and dom beast/ speakynge with mā-

nes voyce forbade the folisshnes of the prophet.

These are welles without water/ and cloudes caried about of a tempest/ to whone the myst off darcknes is reserved for ever. For when they have spoken the swellynge wordes off vanytie/ they begyle with wantannes thorowe the lustes off the flesshe them that were clene escaped: butt nowe are wrapped in errours. They promyse them libertie/ and are them selves the bonde servaunt of corrupciō. For of whō soever a man is over com/ vnto the same is he in bōdage. For yf they/ after they have escaped from the filthynes of the worlde thorowe the knowledge off the lorde/ and of the saviour Jesus Christ/ they are yet tangled agayne therin and over come: then is the latter ende worsse with them then the begynnynge. For it had bene better for them/ not to have knowne the waye of righteousnes/ then after they have knowen it/ to turne from the holy cōmaundment geven vnto them. Hit is happened vnto them accordynge to the true proverbe: The dogge is turned to his vomet agayne/ and the sowe after she is wesshed/ is returned to her wallowynge in the myre.

## The. iij. Chapter.

This is the seconde pistle that I nowe wryte vnto you/ my derly beloved/ wherwith I stere vppeād warne youre pure myndes/ to call to remēbraunce the wordes which were tolde before off the holy prophetes/ and also the cōmaūdemēt of vs the apostles of the lordeād saveour

This fyrst vnderstonde/ that there shall come

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in the laſt dayes mockers / which will walke after their awne luſtes and ſaye: Where is the promes of his commynge? For ſence the fathers died all thynges continue in the ſame eſtate wherin they were at the begynnynge. This they knowe not (and that willyngly) howeth at the hevens a grett whyle ago were / and the erth that was i the water / appered vppe out of the water by the worde of god: by the which thīgs / the worlde that thē was periſſhed over flowen with the fludde. Butt the hevens verely ād erth which are nowe / are kept by the ſame worde in ſtore / ād reſerved vnto fyre / agaynſt the daye of iudgemēt ād perdicion of vngodly men.

Derely beloved be not ignorant of this one thynge / howe that one daye is with the lorde / as a thouſande yeare / and a thouſand yeare as one daye. The lorde is not ſlake to fulfill his promes as ſome men count ſlacknes: but is pacient to vs warde and wolde have no man loſt / butt wolde receave all men to repentaunce. Neverthelesſe the daye off the lorde will come as a thefe in the nyght / in the which daye / the hevens ſhall periſſhe with terrible noyſe / and the elements ſhall melt with heet. And the erth with the workes that are therin ſhall bourne.

Yf all theſe thynges ſhall periſſhe / what maner perſons oughtye to be in holy converſacion / and godlines: lokynge fore / and haſtynge vnto the commynge off the daye off God / in which the hevens ſhall periſſhe with fyre / and the elements ſhalbe conſumed with heate. Neverthelesſe we loke for a neve heven / and a newe

erly/ accordynge to his promes/ where in dwel-
leth rightewesnes.

Wherfore derly beloved/ seynge that ye loke
for soche thyngs/ be diligent that ye maye be fo-
unde of hym in peace/ without spott and vnde-
filed: And suppose that the longe sufferynge off
the lorde is helthy/ even as oure derely beloved
brother Paul/ accordynge to the wysdom geven
vnto hym/ wrote to you/ yee/ almost in every pi-
stle speakynge off soche thyngs: amonge which a-
re many thyngs harde to be understonde/ which
they that are vnlearned/ and vnstable pervert/
as they do wother scriptures vnto their o-
wne destruccion. Ye therfore dearly
beloved seynge ye are warned/
Beware lest ye be also plu-
cked awaye with the
errour of the wi
cked/ and
fall from youre
owne stedfastnes: But
growe in grace/ and in the kn-
owledge off oure lorde/ and sav-
ioure Jesus Christ. To w-
hom be glory both no-
we and for ever/
Amen.

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# The fyrst pistle off S. Jhon the Apostle.

## The fyrst Chapter.

That which was frō the begynnyng declare we vnto you/which we have herde which we have sene with oure eyes/which we have loked apō/ād oure hondes have handled/ of the worde of lyfe. For the lyfe apered/ and we have sene/ and beare witnes/ and shewe vnto you that eternall lyfe/which was with the father/ād apered vnto vs. That which we have sene and herde declare we vnto you that ye maye have felliship with vs/and that oure felliship maye be with the father/ād his sōne Jesus Christ. And this write we vnto you/ that oure ioye maye be full.

And this is the tydyngs which we have herde of hī/ād declare vnto you/that god is lyght/ād in hī is no darknes at all. yf we saye that we have felliship with hym/ād yet walke in darknes/ we lye/and do not the truth: but ād yf we walke ī lyght even as he is in lyght/ thē have we felliship with hym/ād the bloud of Christ his sonne clenseth vs from all synne.

Yf we shall saye that we have no synne/we deceave oure selves/and trueth is not in vs. yf we knowledge oure synnes/ he is fayth full ād iust/



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to for geve vs oure synnes/ād to clense vs frō all vnrighte wesnes. Yf we saye we have not sinned/ we make hym a lyar/ and his worde is not ī vs.

## The seconde Chapter.

MY lytell children/ these thīgs write I vnto you/ that ye shulde not sinne: ād yf eny mā synne/ yet we have an advocate with the father/ Jesus Christ/ which is righteous: ād he itt is that obteyneth grace for oure synnes: not for oure sinnes only: but also for the sinnes of all the worlde. And herby we knowe that we have knowen hī/ yf we kepe his cōmaundemētꝭ. He that sayth I knowe hym/ and kepeth nott his cōmaundementꝭ is a lyar/ and the veritie is not in hī. Whosoever kepeth his worde/ ī hym is the love of god parfet in dede. And therin knowe we that we are in hym. He that sayth he bydeth in hym/ ought to walke even as he walked.

Brethren I write no newe cōmaundemēt vnto you: but that olde cōmaūdemēt which ye herde from the begynnynge. The olde cōmaūdemēt is the worde which ye herde frō the begynnynge. Agayne a newe cōmaūdemēt I write vnto you/ a thynge that is true ī hym/ and also in you: for the darknes is past/ and the true lyght nowe shyneth. He that sayth howe that he is in the true light/ ād yet hateth his brother/ is ī darknes evē vntyll this tyme. He that loveth his brother/ abydeth in the light/ and there is none occasion of evyll in hī. He that hateth his brother is in darknes/ and walketh in darknes: and cannot tell whither he goeth/ be cause thatt darknes hath blynded his eyes.

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Babes I write vnto you howe that your esynnes are forgevē you for his names sake. I wryte vnto you fathers / howe that ye have knowē hī that was frō the begynnynge. I wryte vnto you yonge mē / howe that ye have overcome the wicked. I wryte vnto you lytell childrē / hawe that ye have knowne the father. I wryte vnto you fathers / howe that ye have knowē hī that was frō the begynnynge. I wryte vnto you yonge men / howe that ye are stronge: and the worde of God abydeth ī you / ād ye have over come that wicked

Se that ye love not the worlde / nether the thyngs that are in the worlde. Yf eny mā love the worlde / the love of the father is not in hī. For all that is in the worlde (as the lust of the flesshe / the lust of the eyes / and the pryde of gooddes) is not of the father: butt of the worlde. And the worlde vannysshetb awaye / and the lust therof: butt he that fulfilleth the will of god / abydeth ever.

Lytell children it is the last tyme / ād as ye have herde howe thatt Antichrist shall come: even nowe are there many Antichristes come allredy wher by we knowe that it is the last tyme. They went oute from vs butt they were nott of vs. For yf they had bene of vs / they wolde no dout have continued with vs. Butt that fortuned that ytt myght apere / that they were not of vs.

And ye have an oyntmēt of the holy gost / ād ye knowe all thīgs. I wrote not vnto you / as though ye knewe not the trueth: but as though ye knewe it / ād knowe also that no lye cōmeth of trueth. who is a lyar: but he that denyeth that Jesus is Christ: he is Antichrist that denieth the father

ād the sonne. Whosoever denyeth the sonne / the same hath not the father. Let therfore abyde in you that same which ye herde frō the begynnynge. Yf that which ye herde frō the begynnynge shall remayne in you / ye also shall cōtinewe in the sonne / and in the father. And this is the promes that he hath promysed vs / even eternall lyfe.

This have I written vnto you / as cōcernynge thē that disceave you. And the anoyntynge which ye have receaved of hym dwelleth in you. And ye nede not that eny man teache you: but as that annoyntynge teacheth you all thīgs / and is true / and is no lye: and as it taught you / even so byde therin. And nowe babes abyde in hym / that whē he shall apere / we maye be bolde / ād nott be made a shamed of hī at his cōmynge. Yff ye knowe that he is righteous / knowe also that he which foloweth righteousnes / is borne of hym.

## The. iij. Chapter.

Beholde what love the father hath shewed on vs / that we shulde be called the sonnes of god. For this cause the worlde knoweth you not because it hath not knowen hī. Derely beloved / nowe are we the sonnes of god / ād yet it hath not apered what we shalbe. but we knowe that whē it shall apere / we shalbe lyke hym. For we shall se hym as he is. And every man that hath this hope in hym / pourgeth hym silfe / even as he is pure. Whosoever cōmitteth synne / committeth vnrighteousnes also / ād synne is vnrighteousnes. and ye knowe that he apered to take awaye oure synnes / and in hī is no synne. As many as

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bydeth in hym/ſynne not: whoſoever ſynneth hath not ſene hym/neyther hath knowen him.

Babes let no mā deceave you/ He that doeth righteweſnes is righteous/evē as he is righteous. He that cōmitteth ſine is of the devill: for the devyll ſynneth ſēce the begynnīge. For this purpoſe apered the ſōne of god/to lowſe the workes of the devill. whoſoever is borne of god/ſinneth not: for his ſeede remayneth in hym/and he cannot ſinne/be cauſe he is borne of god. In this are the children of god knowen/and the childrē of the devill. whoſoever doeth not righteweſnes/is not of god/neyther he that loveth not his brother

For this is the tydīgs/that ye herde frō the begynnynge/that ye ſhulde love one another: not as Cayn which was of the wicked and ſlewe hys brother. And wherfore ſlewe he hī? be cauſe hys awne workes were evyll/ād his brothers goode. Marveyle not my brethren yff the worlde hate you. We knowe that we are tranſlated frō deeth vnto lyfe/be cauſe we love the brothren. He that loveth not his brother/abydeth in deeth. Whoſoever hateth his brother/is a man ſlear. And ye knowe thatt no man ſlear/hath eternall lyfe abydynge in hym.

Hereby perceave we love: for he gave his lyfe for vs: And we ought alſo to geve oure lives for oure brethre. Whoſoever hath this worldes goode and ſeyth his brother in neceſſitie/ād ſhetteth vppe his compaſſion from hī: howe dwelleth the love of god in hī? My babes/let vs not love in worde/neyther in tonge: but with dede/and in veritie. And herby we knowe that we are off the

veritie/and will before hym put oure hertes out of dout: For (yf oure hertes condempne vs) god is gretter thē oure hertes/ād knoweth all thīgs. Tenderly beloved/yf oure hertes cōdempne vs not/then have we trust to god warder ād what soever we aske/we shall receave of hym: be cause we kepe his cōmaundements/and do those thyngs which are pleasynge in his sight.

And this is his cōmaūdment/that we beleve on the name of his sōne Jesus Christ/ād love one another/as he gave cōmaundement. And he that kepeth hys cōmaundements dwelleth in hī/and he in hym. And herby we knowe that there abydeth in vs of the sprete which he gave vs.

## The.iiij.Chapter.

DEarely beloved beleve not every sprete: but prove the spretes whether they are of god/or no: for many false prophets are gone out into the worlde. Herby shall ye knowe the sprete off god. Every sprete that cōfesseth that Jesus Christ is come īthe flesshe/is of god. And every sprete which confesseth not that Jesus Christ is come in the flesshe/is not off god. And this is that sprete of Antichrist/of whom ye have herde/howe that he shulde come: and even nowe alredy is he in the worlde.

Lytell childrē/ye are of god/ād have overcome them: for gretter is he that is in you/then he that is in the worlde. They are of the worlde/therfore speake they of the worlde/and the worlde heareth them. We are of god. He that knoweth god heareth vs: he that is nott off God/heareth

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as not. Herby knowe we the ſprete of veritie/ād the ſprete of errour.

Derely beloved/ lett vs love one another: for love cōmeth of god. And ēvery one that loveth is borne of god/ and knoweth god. He that loveth nott/ hath nott knowen god: for god is love. In this apered the love of god to vs ward/ because that god ſēt his only begottē ſōne īto the worlde/ that we myght live thorowe hī. Herīn is love/ not that we loved god/ but that he loved vs/ ād ſent his ſonne to make agrement for our ſinnes.

Derely beloved yf god ſo loved vs/ we ought alſo to love one another. no mā hath ſene god at eny tyme. Yf we love one another/ god dwelleth in vs/ and his love is parfet in vs. Herby knowe we/ that we dwell in hym/ and he in vs: be cauſe he hath geven vs of his ſprete. And we have ſene and do teſtifie that the father ſent the ſonne/ which is the ſaveour of the worlde. Whoſoever cōfeſſeth that Jeſus is the ſonne of god/ in hym dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

God is love/ and he that dwelleth i love dwelleth in god/ and god in hym. Herin is the love parfet in vs/ thatt we ſhulde have truſt in the daye of iudgement/ that as he is/ even ſo are we in this worlde. There is no feareī love/ but parfet love caſteth out all feare/ for feare hath paynfulnes. He that feareth is not parfet in love.

We love hym/ for he loved vs fyrſt. Yf a mā ſaye/ I love god/ and yet hateth his brother/ he is a lyar. Howe can he that loveth nott his brother whom he hath ſene/ love god whom he ha-

th not ſene: And this cõmaundemẽt have we of hym: that he which loveth God / ſhulde love his brother alſo.

## The. v. Chapter.

Whoſoever beleveth that Jeſus is Chriſt / is borne of god. ād every one that loveth hym which begat / loveth hi alſo which was begotten of hī. In this we knowe that we love the children of god / whē we love god / and kepe his cõmaūdemẽtſ. This is the love of god / that we kepe his cõmaundementſ / and his cõmaundementſ are not greveous. For all that is borne of god / overcõmeth the worlde. ād this is the victory that overcõmeth the worlde / evē oure fayth. who is it that overcõmeth the worlde: but he which beleveth that Jeſus is the ſonne of god.

This Jeſus Chriſt is he that cā by water and bloud / not by water only: but by water and bloud. And it is the ſprete that beareth witnes / because the ſprete ys trueth. For there are thre whych beare recorde in heven / the father / the worde / and the wholy goost. And theſe thre are one. And there are thre which beare recorde in erth: the ſprete / and water / and bloud: and theſe thre are one. Yf we receave the witnes of mē / the witnes of god is gretter. For this is the witnes of god / which he teſtifyed of his ſōne. He that beleveth on the ſonne of god hath the witnes in hym ſilfe. He that beleveth nott God / hath made hym a lyare / because he beleved nott the recorde that god gave of his ſonne. And this ys that recorde / howe that god hath gevē vnto vs



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eternall lyfe/and this lyfe is in his sonne. He that hath the sonne/hath lyfe: and he that hath not the sonne of god/hath not lyfe.

These thyngs have I written vnto you that beleve on the name of the sonne off God/that ye maye knowe howe that ye have eternall lyfe/and that ye maye beleve on the name of the sonne off god. And this is the trust that we have in hym: that yf we aske eny thynge accordynge to his will he heareth vs. And yff we knowe that he heare vs whatt soever we aske/we knowe thatt we shall have the peticions that we desyred of hym

Yff eny man se his brother synne a synneth: at is not vnto deeth/let hym aske/and he shall geve hym lyfe for them that synne not vnto deeth. There is a synne vnto deeth/for which saye I not that a man shulde praye. All vnrightewesnes is synne/and there is synne not vnto deeth.

We knowe that whosoever is borne of God/ synneth not: but he that is begotten of god kepeth hym silfe/and that wicked toucheth hym not. We knowe that we are of god/and that the worlde is altogedder set on wickednes. We knowe that the sonne of God is come/and hath geven vs a mynde to knowe hym which is true: and we are in hym that is true/through his sone Jesu Christ. This same is very god/and eternall lyfe. Babes kepe youre selves fro ymages. Amen.



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# The seconde pistle of S. Jhon

THe seneour to the electe lady and her children which I love in the trueth: And not I only: but also all that have knowē the trueth / for the truthes sake / which remayneth in vs / and shalbe in vs forever.

With you be grace / mercy / and peace from God the father / and from the lorde Jesus Christ the sonne off the father / in trueth and love.

I reioyced greatly / that I founde off thy children walkynge in trough / as we have receaved a commaundement of the father. And nowe beseche I the lady / not as though I wrote a newe commaundement vnto the / but that same / which we had from the begynnynge / that we shulde love one a nother. And this is the love / that we shulde walke after his commaundement.

This commaundement is (that as ye have herde from the begynnynge) ye shulde walke in it. For many deceavers are entred in to the worlde / which confesse not that Jesus Christ is como in the flesshe. This is a deceaver and an Antichrist. Loke on youre selves / that we lowse not that we have wrought: but that we maye have a full reward. Whosoever trāsgresseth and bydeth not in the doctrine of Christ / hath not God He that endureth in the doctryne off Christ / hath bothe the father / and the sonne.

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Yff there come eny vnto you and bryngen ot this learnynge/ hym receave not to housse: neth-er bid hym god spede. For he that biddeth hym God spede/ is part taker off his evyll dedes. I had many thynges to wryte vnto you/ neverth-elesse I wolde nott wryte with paper and ynke: but I trust to come vnto you/ ād speake with you mought to mou-th/ that oure ioye maye be full. The sonnes off thy electe sister grete the Amen.

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# The .iij. pistle of

## S. Jhon.

THe senior vnto the beloved gayus / whom I love in the trueth. Welbeloved I wysshe in all thynges thatt thou prosperedest and faredest well / even as thy soule prospereth. I reioysed greatly when the brethren cam and testified off the trueth that is in the / howe thou in troth walkest. I have no gretter ioye then for to heare howe that my sonnes walke in veritie.

Derely beloved thou doest faythfully whatt soever thou doest to the brethren / and to straungers / which bare witnes off thy love before all the congregacion. Which brethren when thou bryngest forwardes on their iorney (as itbesemet God) thou shalt do wele: because that for his names sake they went forth / and toke no thynge off the gentyls. We therfore ought to receave soche / that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes which loveth to have the preeminence amonge them / receaveth vs not / wherfore yf I come I will declare his dedes which he doeth iestynge on vs with malicious wordes / nether is therewith content. Not only he hym silfe receaveth not the brethren: but also he forbiddeth th-

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em thatt wolde / and thrusteth them out off the congregacion.

Derely beloved counterfait not thatt which is evyll / but that which is good: He that doeth well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men / and of the trueth. Yee and we oure selves also beare recorde / and ye knowe that oure recorde is true. I have many thynges to wryte: But I will not with pen and ynke wryte vnto the. For I trust I shall shortly see the / and we shall speake mouth to mouth.

Peace be with the
The lovers salute the.
Grete the lovers
by name.

# The pistle off paul
## Vnto the Hebrues.

### The fyrst Chapter.

GOd in tyme past di-
versly and many wayes /
spake vnto the fathers by pro-
phetꝭ: but in these last dayes he
hath spoken vnto vs by hys sō-
ne / whom he hath made heyre
of all thyngꝭ: by whom also he
made the worlde. Which sonne
beynge the brightnes of his glo
ry / and very ymage off his sub
stance / bearynge vppe all thyngꝭ with the wor-
de of his power / hath in his awne person pour-
ged oure synnes / and is sytten on the right hon-
de of the maiestie an hye / and is more excellent
then the angels / in as moche as he hath by inhe
ritaunce obteyned an excellēter name then have
they.

For vnto which off the angels sayde he at eny
tyme: Thou arte my sonne / this daye begate I
the? And agayne: I will be his father / ād he sh-
albe my sonne. And agayne whē he bryngeth in
the fyrst begotten sonne in the worlde / he sayth:
And all the angels of god shall worshippe hym.
And vnto the āgels he sayth: He maketh his an-
gels spretes / and his ministers flammes of fyre.
But vnto the sonne he sayth: God thy seate shal

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before ever / and ever. The cepter of thy kyngdō is a right cepter / Thou hast loved rightewesnes and hated iniquitie: Wherfore hath god / which is thy god / anoynted the with the oyle off gladnes above thy felowes.

And thou lorde in the begynnynge hast layde the foundacion of the erth: And the hevens are the workes off thy hondes. They shall perisshe / but thou shallt endure. They all shall were olde as doth a garmēt: ād as a vesture shalt thou chaunge them / and they shalbe chaunged: but thou arte the same / and thy yeares shall not fayle. Vnto which off the angels sayde he at eny tyme: Sit on my right honde tyll I make thyne enemies thy fote stole. Are they not all spretes to do service / sent forto minister for their sakes / which shalbe heyres of healthe?

## The. ij. Chapter.

Wherfore we ought moche more to attēde vnto tho thyngs which we have herde / lest we be spilt. For yff the worde which was spoken by angels was stedfast: and every transgression and disobedience receaved a iust recompence to reward: howe shall wee escape yf we despise so great helthe: which at the fyrst begā to be preached off the lorde hym silfe / and after warde was confermed vnto vs warde / by them that herdeit / god bearynge witnes there to / both with sygnes and wonders also / ād with diverse miracles / and gyftes off the holy goost / accordynge to his awne will.

He hath not vnto the angels put in subiecciō

the worlde to come / where of we speake: but one in a certayne place witnessed / sayinge: What is man / that thou arte myndfull of hym: other the sonne of mā / that thou visitest hym? After thou haddest for a seasō made hym lower then the angels: thou crounedst hym with honour and glory / and hast set hym above the workes off thy hondes. Thou hast put all thyngs in subiection vnder his fete. In that he put all thyngs vnder hym / he left nothynge that is not put vnder hī. Neverthelesse we yet se nott all thyngs subdued vnto hym: but that Jesus which for a season was made lesse then the angels / we se thorowe the punnyshment off deeth crouned with glory and honour: that he by the grace of god / shulde taste of deeth for all men.

For hit becā hym / for whō are all thyngs / ād by whom are all thyngs / after that he had brought many sonnes vnto glory / that he shulde make the lorde off their helth parfet thorowe afflictions: For as moche as he which sanctifieth / ād they which are sanctified / are all off won. For which causes sake / he is not a shamed to call thē bretherne sayinge: I will declare thy name vnto my bretheren / in the myddes off the congregacīō will I prayse the. And agayne: I will put my trust in hym. And agayne: beholde here am I and the children which god hath geven me.

For as moche then as the children were parte takers of flesshe and bloud / he also hym silfe lyke wyse toke parte with thē / for to put doune thorowe deeth hym that had lordshippe over deeth that is to saye the devyll. And that he myght de-

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lyver them which thorowe feare of deeth all the/
ir lyfe tyme were in daunger of bondage. For he
in no place taketh on hym the angels: but the se/
ede of Abraham taketh he on hym. Wherfore in
all thyngs hit became hym to be made lyke vnto
his brethren/ that he myght be mercifull/ and a
faythfull hye preste in thyngs cōcernynge god/
for to pourge the peoples synnes. For in that he
hym silfe suffered/ and was tempted/ he is able
to succker them that are tempted.

## The. iij. Chapter.

Wherfore wholy brethren/ parttakers off
the celestiall callīge/ cōsyder the emba/
sseatour and hye preest of ourre professiō Christ
Jesus/ beynge faythfull to him that sent hī/ evē
as was Moses in all his housse. And this man
was counted worthy of more glory thē Moses:
In as moche as he which hath prepared the ho/
usse/ hath most honoure in the housse. Eve/
ry housse is prepared of some man. But he that
ordeyned all thyngs is god. And Moses verely
was faithfull in all his housse as a minister/ to
beare witnes of tho thyngs which shuld be spo/
ken afterwardē. But Christ as a sonne hath ru/
le over the housse/ whose housse are we/ yf we kee
pe sted fast confydence and reioysynge in the fay/
th vnto the ende.

Wherfore as the holy goost sayth: to daye if ye
shall heare his voyce/ harden not youre hertes/
as when ye provoked in tyme of temptaciō in the
wildernes/ where youre fathere tēpted me/ pro/
vedme/ād sawe my workes. xl. yeare lōge. Wher/

fore I was greved with that generacio ād sayd: They ever erre in their hertes: they verely have not knowē my wayes/ so that I sware ī my wra/the/ that they shulde not enter into my rest. Take hede brethrē that there be ī none of you an evyll herte/ in vnbeleve/ that he shulde departe from the livynge god: but exhorte one another dayly/ whill it is called to daye/ lest eny of you were hardē herted/ and be deceaved with synne.

We are parte takers of Christ/ so that we kepe sure vnto the ēde the begynnige of the substāce/ soo lōge as it is said: to daye yf ye heare his voyce/ herdē not youre hertes/ as whēye provoked. For some/ whē they herde/ provoked: but not all that cā out of egypt vnder moses. But with whome was he displeased xl. yeares? was he not displeased with them that synned: whose boddies were overthrowen in the desart? To whō sware he that they shulde not enter ito his rest: but vnto them that beleved not? And we se that they coulde not enter in/ be cause of vnbeleve.

## The. iiij. Chapter.

Let vs feare therfore lest eny of vs forsakynge the promes of entrynge ito his rest/ shulde seme to come behīde. For vnto vs was it declared/ as wele as vnto them. But hit profited not thē that they herde the worde/ be cause they which herde it coupled it not with fayth. we which have beleved/ do enter ito his rest/ as cōtrary wyse he sayde to the wother: as I have sworne ī my wrath/ they shall not enter into my rest. and that spake he verely longe after that the workes



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were made/ from the fundacion off the worlde layde. For he spake in a certayne place of the seuenth daye/ on this wyse: And god did rest the seuenth daye from all his worke. And in this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter there in to/ and they to whom it was fyrst preached/ entred not therin for vnbeleves sake. Agayne he apoynteth in Dauid a certayne prefet daye after so longe a tyme/ sayinge as it is rehearsed: this daye if ye heare his voyce/ be not hardeherted. For if Iosue had geue them rest/ then wolde he not afterwarde haue spoke of another daye. There remayneth therfore yet a rest vnto the people of god. For he that is entred into his rest doth cease from his awne workes/ as god did from his

Let vs study therfore to entre in to that rest/ lest eny man faule into soche an ensample off vnbelefe: for the worde off god is quycke/ and myghty in operacion/ and sharper then eny two edged sweard: and entreth through/ even vnto the dividynge a sonder of the soule and the spirete and of the ioyntes/ and the mary: and iudgeth the thoughtes and the intent off the herte. Nether is there eny creature invisible in the sight off hit: but all thynge are naked and bare vnto the eyes off hym/ off whom we speake.

## The. v. Chapter.

Seynge then thatt we have a gretthye prest whych hath entred heven (I mean Iesus the sonne off God) lett vs kepe oure profession. For we have nott an hye prest/ whych can-

not have cõpassiõ on oure infirmities: but was in all poyntes tempted/ in lyke maner: but yett with out synne. Let vs therfor goo boldely vnto the seate of grace/ that we maye receave mercy/ and fynde grace to helpe in tyme of nede.

For every hye preest that is taken frõ amonge mẽ is ordeyned for men/ in thigs pertaynynge to god: to offer gyftes ād sacryfyses for synnes/ which can have compassion on the ignoraunt/ and on them that are out off the hye waye/ be cause that he hym silfe also is compased with infirmitie: For the which infirmities sake/ he is bounde to offer for synnes/ as wele for hys awne parte/ as for the peoples. No man taketh honour vnto hym silfe/ but he that is called off God/ as was Aaron.

even so lyke wyse Christ honored not hym silfe/ that he myght be the hye preest: butt he glorifyed hym that sayde vnto hym: thou arte my sonne/ this daye begat I the. As he also in a nother place speaketh: Thou arte a preest for ever after the order of Melchisedech. Which ī the dayes of his flesshe/ did offer vppe prayers ād supplicacõs/ with stronge cryinge and teares/ vnto hym that was able to save hym from deeth: and was also herde/ be cause he had God in reverence. And though he were goddes sonne/ yet learned he obedience/ by tho thyngs which he suffered/ and was made parfaite/ and the cause off eternall healthe vnto all them that obey hym: and is called of God the hye preest/ after the order of Melchisedech.

Wherof have we many thyngs to saye which



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are harde to be vttered: be cause ye are dull off hearīge. For when as concernīge the tyme/ye ought to be teachers/yet have ye nede agayne that we teache you the fyrst principles of the worde of god: and are be come soche as have nede off mylke/and not of strongemeate: For every man that is feed with mylke is inexpert in the worde of righteweſnes: For he is but a babe. But strongemeate belongeth to them thatt are parfect/which thorowe custome have their wittes exercised/to iudge both good and evyll also.

## The. vj. Chapter.

Wherfore let vs leave the doctryne pertaynynge to the begynnynge of a Christen man/ād let vs go vnto perfeccion/and nowe no more laye the foundacion of repentaunce frō deed workes/ād of fayth towarde god/off baptī/of doctryne/and of layinge on of hondes/and of resuereccion from deeth/ād of eternall iudgmēt. And so will we do/yf god permitt. For it is nott possible that they/which were once lyghted/ād have tasted of the hevenly gyft/and are be come part takers of the holy goost/and have tasted of the good worde of god/and off the power off the worlde to come: yf they faule/shulde be renued agayne vnto repentaūce: For as moche as they have (as cōcernynge thē selves) crucified the sōne of god a fresshe/makynge a mocke of hym.

For that erth which drynketh in the rayne which cōmeth ofte apon it/ād bryngeth forth erbes mete for them that dresse it/receaveth blessynge

of god: but that groūde/ which beareth thornes and bryars/ is reproved/ and is nye vnto cursynge: whose ende is to be burned. Neverthelesse deare frendes/ we trust to se better of you/ ād thyngs whych a company helth/ though we thus speake. For god is not vnrighteous that he shulde forget youre worke/ and laboure that procedeth of love/ which love ye shewed in his name/ which have ministred vnto the saynctes/ ādyett minister. Yee/ and we desyre that every one off you shewe the same diligence/ to the encreace off the fayth/ even vnto the ende: that ye faynt not/ but counterfayte them/ which thorowe fayth ād pacience inheret the promyses.

For whē god made promes to Abrahā/ because he had no gretter thīge to sweare by: he sware by hym silfe/ sayīge: Surely I will blesse the/ ād multiply the in dede. And so after that he had taryed a lōge tyme/ he enioyed the promes. Mē verely sweare by hym that is greater them themselves/ And an othe to confyrme the thynge/ ys amonge them an ende of all stryfe. So god willynge very aboūdantly to shewe vnto the heyres of promes/ the stablenes of his coūsayle/ he added an othe/ that by two immutable thyngs (in which it was vnpossible that god shuldelye) we myght have parfect cosolaciō/ which have fled/ for to holde fast the hope that is set forth before oure faces/ which hope we have as an ancre off the soule/ both sure ād stedfast. Which hope also entreth in/ into tho thyngs which are with in the vayle/ whither the forerunner is for vs entred in/ I mean Jesus that is made an hye prest for

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ever/after the order of Melchisedech.

## The. vij. Chapter.

This Melchisedech kynge of Salem (which beige preest of the most hyegod/ met Abraham/as he returned agayne frō the slaughter of the kynges/and blessed hī/to whom also Abraham gave tythes of all thyngs) first is by interpretacion kynge of righteweesnes/after that kynge of Salē/that is to saye kynge of peace/without father/without mother/without kynne/ād hath nether begynnynge of his tyme/nether yet ende of his lyfe: but is lykened vnto the sonne off god/and remayneth a preest forever.

Consyder what a man this was/vnto whom the patriarke Abraham gave tythes off the spoyles. And verely those childdren off levy/which receave the office of the prestes/have a commaundement to take a cordynge to the lawe/tythes of the people/that is to saye/of their brethren/yee though they spronge out of the loynes of Abrahā. But he whose kynred is not counted amonge thē/receaved tythes of Abrahā/ād blessed hī that had the promyses. and no mā denyeth but that which is lesse/receaveth blessīge of that which is gretter. And here men that deye receave tythes. Butt there he receaveth tythes of whom it is witnessed that he liveth. And to saye the trueth/Levy hym silfe which receaveth tythes/payed tythes in Abraham. For he was yet ī the loynes of his father Abraham/when Melchisedech met hym.

Yf nowe therfore perfectiō cāb y the presthod

of the levitȳ (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shulde ryse/ after the order of Melchisedech/ and nott after the order off Aaron? Nowe no dout/ yf the presthod betrãslated/ thẽ of necessitie must the lawe betrãslated also.

For he of whom these thyngs are spoken/ pertayneth vntill a nother trybe/ off which/ never man served at the aultre. For it is evident that oure lorde sprõge of the trybe of Juda/ of which trybe spake Moses no thynge as concernige presthod.

And it is yet a more evident thīge/ yf after the similitude of Melchisedech there arise a nother prest/ which is not made after the lawe of the carnall cõmaundment: but after the power of the endlesse lyfe. For he testifyeth: Thou arte a prest for ever/ after the order of Melchisedech. Then the cõmaundment that went a fore/ is disanulled/ be cause of his weaknes and vnprofitablenes. For the lawe made no thynge parfect: butt was an introduccion of a better hope/ by which hope/ we drawe nye vnto god.

And for this cause it is a better hope/ that it was not promysed with out an oth. Those prestes were made with out an oth: butt this prest with an oth/ by hym that sayde vnto hym: The lorde sware/ and will not repent: Thou arte a prest for ever after the order of Melchisedech: And for that cause was Jesus a stablysshyer off a better testament.

And amonge them many were made prestes/ be cause they were nott suffred to endure by



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thereason of deeth. Butt this man/ because he endureth ever/ hath an everlastynge presthod: Wherfore he is able also ever to save them that come vnto God by hym/ seynge he ever liveth/ to make intercession for vs.

Soche an hye prest it becommeth vs to have/ which is wholy/ harmlesse/ vndefiled/ separat from synners/ and made hyar then hevēs. Which nedeth not dayly (as yonder hie prestes) to offer vppe sacrifice/ fyrst for his awne synnes/ and then for the peoples synnes. For that did he at once for all/ when he offered vppe hym silfe: For the lawe maketh men prestes/ which have infirmitie: but the worde of the oth that cam sence the lawe/ maketh the sōne prest/ which is parfect for ever more.

## The. viij. Chapter.

Of the thyngf which we have spoken/ this is the pyth: That we have soche an hye preste that is sitten on the right honde of the seate of maiestie in heven/ and is a minister of wholy thynges/ and of the very tabernacle/ whiche God pyght/ and not man. For every hye prest is ordeyned to offer gyftes and sacryfises/ wherfore it is of necessitie/ that this mā have somewhat also to offer. For he wer not a preste/ yf he were on the erth where are prestes that a cordynge to the lawe offer giftes/ which prestes serve vnto the ensample and shadowe of hevenly thyngf: even as the answer off God was geven vnto Moses when he was about to fynnis he the tabernacle: For take hede (sayde he) that thou make all th-



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yngs accordynge to the patrone shewed to the in the mount.

Nowe hath he obtayned a more excellent office/ inasmoche as he is the mediator off a better testament/ which was made for better promysses. For yff that fyrst testament had bene soche a wont that no man could have founde fault with it: then shulde no place have bene sought for the seconde. For in rebukynge them he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnyshe apon the housse off Israhel/ and apon the housse off Juda/ a newe testamēt/ not lyke the testament that I made with their fathers at that tyme/ when I toke them by the bondes/ to ledde them out off the londe off Egipte/ for they continued nott in my testament/ and I regarded them not sayth the lorde.

For this is the testament that I will make for the housse off Israhell: Affter those dayes (sayth the lorde) I will put my lawes in their mynndes/ and in their hertes/ I will wryte them/ and I wilbe their God/ and they shalbe my people. And they shall not teache/ every man his neighboure/ and every man his brother/ sayinge: Knowe the lorde: For they shall aknowe me/ from the lest to the moste off them: For I wilbe merciffull over their iniquyties: and on their synnes and on their vnrighteweśnes/ will I not thynke eny more. In that he sayth a newe testament/ he hath abrogat the olde. Nowe that which is disanulled and wexed olde/ is redy to vanny shea waye.



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## The. ix. Chapter.

That fyrst tabernacle verely had iustifyinge/ and seruynge off god/ and worldly holynes. For that fyrst tabernacle was made/ wherin was the candlestycke/ and the table/ and the shewe breed which is called wholy. With in the secõde vayle was the tabernacle which is called holiest off all/ which had the golden sensar/ and the arcke off the testament overlayde roundabout with golde/ wherin was the golden pot with manna/ and Aarons rodde that spronge/ and the tables off the testament.. Ouer the arcke were the cherubyns off glory shadowynge the seate off grace. Off which thynge/ we woll nott nowe speake perticularly.

When these thynge were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle which ercuted the service of god: In to the secõnde went in the hye preest alone/ once every yeare: but not with out bloud/ which he offered for hym silfe/ and for the ignoraunce of the people: The holy goost this signifyinge/ that the waye off holy thynge was not yet openned/ whill as yet the fyrst tabernacle was stondynge/ which was a similitude off this present tyme/ in which gyftes and sacrifises are offered/ which cannot make them that minister parfect/ as pertaynynge to the conscience/ with meates only and drinkes/ and diuers wesshynge/ and iustifyinge off the flesshe/ which were ordeyned vntyll the tyme off reformacion.

But Christ beynge the hye preest off good thinge

to come/cam by a gretter/ād a moare parfayct
tabernacle/not made with hondes: that is to sa-
ye/not of this maner bildynge/nether by the bl-
oud of gotes/and calves: but by his owne blo-
ud/he entred once for all into the wholy place/
and founde eternall redempcion. For yf the blo-
ud of oxen/and off Gotes/and the asshes off an
heyfer/when it was sprynckled/puryfied the vn
clene/as touchynge the purifiynge of the flesshe:
howe moche moze shall the bloud of Christ (wh
ich thorowe the eternall sprete/offered hym silfe
with out spot to God) pourdge oure consciences
from deed workes/for to serve the livynge god?

And for this cause is he the mediator off the
newe testament/that as sone (as his deeth was
fulfilled for the redempcion of those transgressi-
ons that were in the fyrst testament) they which
were called/myght receave the promes off eter-
nall inheritaunce. For wher soever is a testam-
ent/there must also be the deeth of hym that ma-
keth the testament. For the testament taketh a-
uctoritie when men are deed: For it is of no val-
ue as longe as he that made it is a live. For wh-
ich cause also/nether that fyrst testamēt was or-
deyned with out bloud. For when all the cōma-
undements were redde of Moses vnto all the pe-
ople/he toke the bloud of calves/and of Gotes/
with water and purple woll and ysope/and sp
rynkled both the boke ād all the people/sayinge
this is the bloud off the testament/which God
hath apoynted vnto you. Moreover/he sprenk-
led the tabernacle with bloud also/and all the
ministrynge vessels. And almost all thynges/

you have letter?

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accordynge to the lawe/ ar clensed with bloud/ and with out effusion of bloud/ is no remission.

It is then nede that the similitudes of heven-ly thyngs/ be purified with soche thyngs: but the hevenly thyngs thē selves are purified with bet-ter sacrifises then are these. For Christ is not en-tred into the holy places/ that are made wit hō-des/ which are butt similitudes off true thyngs: but is entred into very heven/ for to apere nowe in the syght of God for vs. Not to offer hym sil-fe often/ as the hye prest entreth in to the holy pl ace every yeare with straunge bloud: for then must he have often suffered sence the worlde be-gan: Butt nowe in the ende off the worlde/ hath he apered once for all/ to put synne to slyght/ by the offeryngе vppe off hym silfe. And as it is ap-oynted vnto men that they shall once deye/ and then commeth the iudgemēt/ evē so Christ was once offered to take a waye the synnes of many/ and vnto them that loke for hym/ shall he apea-re agayne/ with out synne vnto their health.

## The. x. Chapter.

For the lawe which hath but the shadewe of goode thyngs to come/ and not the thynges in their owne fassion/ can never with the sacryfi ses whiche they offer yeare by yeare continually make the cōmers there vnto parfayte. For wol-de not then those sacrifises have ceased to have bene offered? be cause that the offerers once po-urged/ shulde have hadde no moare consciēces of sinnes. Never the lesse ī thos sacrifises is there menciō made of synnes every yeare. For it is vn

possible that the bloud of oxen / and off gotes shulde take awaye synnes.

Wherfore when he cometh into the worlde / he sayth: Sacrifice and offerīge thu woldest not have: but a bodie hast thou ordeyned me / holocaustes and sacrifice for synne thou hast not alowed. Then I sayde: Lo I come / In the begynnynge off the bokeis it written of me / that I shulde fulfill thy will o god. Above when he sayth sacrifice / and offerynge / and holocaustes / and sacrifyce for synne / thou woldest not have / neither hast alowed (which are offered by the lawe) then he sayde: Lo I am redy to do thy will o god he taketh awaye the fyrst to stabilisshe the latter By the which will we are sanctified / by the offerynge of the body of Jesu Christe once for all.

And every preest is redy dayly ministrynge / and ofte tymes offereth one maner of offerynge / which can never take awaye synnes: but this mā after he had offered one sacrifyce for synnes / sat hym doune for ever on the right honde of god / ād frō hence forth tarieth till his foes be made his fote stole. For with one offerynge hath he made parfect for ever thē that are sanctified. And the holy goost also beareth vs recorde off this / even when he tolde before: This is the testament that I will make vnto thē after those dayes sayth the lorde. And I will put my lawes in their hertes / and in their myndes I will write them / and their synnes ād iniquyties will I remember nomare. And where remission of these thyngs is / there is no moare offerynge for synne.

Seynge brethren that by the meanes off the



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bloud of Jesu/ we maye be bolde to enter ītoth-
at holy place/ by thenewēd livynge waye/ wh-
ich he hath prepared for vs/ throughe the vayle/
that is to saye by his flesshe. And seynge also th-
at we have an hye prest which is ruler over the
housse of god/ let vs drawe nye with a true herte
in a full fayth sprynckeled in oure hertes/ frō an
evyll conscīēce/ and wesshed in oure bodies with
pure water/ and let vs kepe the profession of ou-
re hope/ with oute waveringe/ for he is faythfull
that promysed) and let vs consyder one another
to provoke vnto love/ and to good workes: and
let vs not forsake the felisshippe thatt we have a-
monge oure selves/ as the maner of some is: but
let vs exhorte one another/ ād that so moche the
more/ be cause ye se that the daye draweth nye.

For yff we synne willyngly after that we ha-
ve receaved the knowledge off the trueth/ there
remayneth no more sacrifice for synnes: but a fe-
arfull lokynge for iudgement/ and violent fyre/
which shall devoure the adversaries. He that de-
spiseth Moses lawe/ dyeth without mercy vnd-
er two or thre witnesses. Off howe moche sorer
punnyshment suppose ye shall he be coūted wor-
thy/ which treadeth vnder fote the sonne of god:
and counteth the bloud off the testament as an
vnholy thynge/ wherwith he was sanctified/ād
doth dishonoure to the spirete off grace. For we
knowe hym that hath sayde/ vengeaunce belon-
geth vnto me/ I will recompence sayth the lorde
And agayne: the lorde shall iudge his people.
Yit is a fearfull thynge to faule into the hondes
off the livynge God.

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Call to remembraunce the dayes that are past/ in the which/ after ye receaved light/ ye abode a grette fyght in adversities/ partly whill all men wondered and gased at you for the shame and tribulacion that was done vnto you/ and partly whill ye became companyons of them which so passed their tyme. For ye suffered also with my bondes/ and tok ea worthy the spoylynge off youre goodes/ and that with gladnes/ remembrynge in youre selves howe that ye had in heven a better/ and an enduerynge substaunce. Cast not awaye therfore youre confydence which hath grett rewarde to recompence. For ye have nede of pacience/ that after ye have done the will of god/ ye myght receave the promes. For yet a very lytell whyle/ and he that shall come will come/ and will not tary: But the iust shall live by faith. And yf he withdrawe hym silfe/ my soule shall have no pleasure in hym. We are not which withdrawe oure selves vnto dampnacion/ butt partayne to fayth/ forto wynne oure soules.

## The. vj. Chapter.

Fayth is a sure confidence off thyngs which are hoped for/ and a certayntie off thyngs which are not sene. By it the elders were well reported off. Thorowe fayth we vnderstonde that the worlde was ordeyned/ by the worde off god: That by the menes of thynges whych appeare/ thynges whych are invisyble myght be knowen. By fayth Abell offered vnto god a more plenteous sacrifice then Cayn: by which/ he obteyned



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witnes that he was righteous/God testifyinge of his gyftes: by which also he beynge deed/ yet speaketh.

By fayth was Enoch trãslated that he shulde not se deeth: nether was he founde: for god had taken hym awaye. Before he was taken awaye/ he obtayned recorde/ that he had pleased god: but with out faith it is vnpossible to please him. For he that cõmeth to god/ must beleve that god is/ãd that he is a rewarder of them that seke hi.

By fayth Noe honored god/ after that he was warned of thigf which were not sene/ãd prepared the arcke to the savige of his housholde/ throwe the which arcke/ he condempned the worlde/ and he cam heyre of the righteweſnes which cõmeth by fayth.

By fayth Abrahã/ whẽ he was called obeyed to goo out into a place/ which he shulde afterwarde receave to enheritaunce/ and he wẽt out/ not knowynge whether he shulde goo.

By fayth he removed into the lõde that was promysed hi/ as into a straunge countre/ ãd dwelt in tabernacles: ãd so did Isaac/ãd Jacob/ heyres with hi of the same promes. For he loked for a citie havynge a foundacion/ whose bylder ãd maker is god.

Thorow fayth Sara also receaved strengthe to be with childe/ and was delivered of a childe when she was past age/ because she iudged him faythfull which had promysed.

And therfore sprong there of one (and of one which was as good as deed) so many in multitude/ as the starres of the skye/ and as the sonde of

errata by for

the see shore which is innumerable.

And they all deyed in fayth/ and receaved not the promyses: but sawe them a farre of/ and beleved them/ and saluted them: and confessed that they were straungers and pilgrems on the erthe. They that saye so the thynges/ declare that they seke a countre. Also yf they had bene myndfull of that countre/ from whence they cam/ they had leasure to have returned agayne. But nowe they desyre a better/ that is to saye a celestiall. Wherfore god is not ashamed of them/ eve to be called their god: for he hath prepared for them a citie.

In fayth Abraham offered vppe Isaac/ whe he was tempted/ and he offered hym beynge hys only sonne/ in whom he had receaved the promyses: Of whom it was sayde/ In Isaac shall thy seed be called: for he considered/ that God was able to rayse vppe agayne fro deeth. Wherfore receaved he hi/ as an ensample of the resurrection. In fayth Isaac blessed Jacob and Esau/ as concernynge thyngs to come.

By fayth Jacob when he was a dyenge/ blessed both the sonnes of Joseph/ and worshipped on the toppe of his ceptre.

By fayth Joseph when he deyed/ remembred the departynge of the children of Israhel/ and gave commaundement of his bones.

By fayth Moses whe he was borne/ was hid thre monethes of his father and mother/ because they sawe he was a proper childe: nether feared they the kyngs commaundement.

By fayth Moses whe he was of a gret age/ refused to be called the sone of Pharaos doughter/ and chose rather to suffre adversitie with the pe-



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ople of god/then to enioye the pleasures off synne
for a ceason/and estemed therebuke off Christ
gretter ryches/thē the treasure of Egipt. For he
had a respecte vnto the rewarde.

By fayth he forsoke Egipt/and feared not the
fearcenes of the kynge. For he endured/even as
he had sene hym which is invisible.

Thorowe fayth he ordeyned the ester lambe/
and the effusiō of blud/lest he that destroyed the
fyrst borne shulde touche them.

By fayth they passed thorowe the reed see as
by drey longe/which when the egipcians had a-
sayed to do/they were drouned.

By fayth the walles of Jerico fell doune after
they were compased aboute seven dayes.

By fayth the harlot Raab perisshed not with
thē that beleved nott/after she had receaved the
spyes to lodgynge peasably.

And what shall I more saye/the tyme wold be
to short for me to tell off Gedeon/off Barach/
ād of Samson/ād of Jephthae. Also of David
ād Samuel/and of the prophetes/which thoro-
we fayth subdued kyngdoms/wrought righte-
ousnes/obteyned the promyses/stopped the mo-
uthes of Lyons/quēched the violence of fyre/es-
caped the edge off the swearde/off weake were
made stronge/wered valient in fyght/turned to
flyght the armees of the alientes. The wemen re-
ceaved their deed to lyfe agayne.

Wother were racked/and wolde nott be deli-
vered/thatt they myght receave a better resur-
reccion. Wother tasted off mockynges/and
scourgynges/moreover off bondes and preson-

men were stoned/ were hewē a sūder/ were tēpted/ were slayne with swerdes/ walked vppe and doune in shepes skynnes/ in gotes skynnes/ in nede/ tribulacion/ ād vexacīō/ which the worlde was not worthy of: They wandred in wildernes/ in mountaynes/ in dens and caves of the erth.

And these all thorowe fayth obtayned good reporte/ and receaved not the promes/ god provydynge a better thynge for vs/ that they with out vs shulde not be made parfect.

## The. xij. Chapter.

Wherfore lett vs also (seynge that we are cōpased with so gret a multitude of witnesses) laye a waye all that preseth vs doune/ ād the sinne that hangeth on vs/ ād let vs rūne with pacīēce/ vnto the battayle that is set before vs/ lokynge vnto Jesus/ the auctor and fynysshar of oure fayth/ which for the ioye that was set before hym/ abode the crosse/ and despysed the shame/ and is sett doune on the right honde off the trone off God. Consider therfore howe that he endured suche speakīge agaynst hym of sinners/ lest ye shulde be weried and faynte in youre myndes. For ye have not yet resisted vnto bloud shedynge/ stryvynge agaynst sinne. And ye have forgottē the cōsolacīō which speaketh vnto you/ as vnto childre: My sonne despyse nott the chastenynge of the lorde/ nether faynt whē thou arte rebuked of hym: For whom the lorde loveth/ hym he chastēneth: yee/ ād he scourgeth every sōne that he receaveth.

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If ye shall endure chastynge/ god offereth hī
silfe vnto you/ as vnto sonnes. What sone is thy
at whom the father chasteneth not? If ye be not
vnder correccion (where of all are part takers)
then are ye bestardes and not sonnes. Moreover
seynge we had fathers of oure flesshe which cor-
rected vs/ and we gave the reverence: shall nott
we moche rather be in subiection vnto the father
of spretuall gyftes and shall live? And they ve-
rely for a feawe dayes/ nurtred vs after their
awne pleasure: but he learneth vs vnto that wh
ich is proffitable/ that we myght receave off his
holines. No manner learnynge for the present ty-
me semeth to be ioyeous/ but greveous: neverth-
elesse afterwarde it bryngeth the quyet frute off
righteweesnes vnto them which therein are exer-
cysed.

Stretch forthe therfore agaynethe hōdes wh-
ich were let doune/ ād the weake knees/ ād se thy-
at ye have straight steppes vnto youre fete/ lest
eny halting turne out of the waye: yee/ let hit ra-
ther be healed. Embrace peacewith all men/ ād
wholynes: with out the which/ no mā shall se the
lorde. And se that no mā be destitute of the grace
of god/ lest eny rote of bitternes spryge vppe and
trouble: and therby many be defiled. That the-
re be no fornicator/ or vnclene preson/ as Esau
which for one breakfast solde his right that bel-
onged vnto hī/ i that he was the eldest brother.
Ye knowe howe that afterwarde when that he
wolde have inherited the blessynge/ he was put
by. Yis repētaunce founde no grace/ no though
he desyred that blessynge with teares.

For ye are not come vnto the moūte that is touched/ ād vnto hurnīge fyre/ nor yet to myst ād darcknes and tēpest of wedder/ nether vnto the sounde of a trōpe ād the voyce of wordes: which voyce they that herde it/ wisshed awaye/ that the cōmunicaciō shulde not bespoken to thē. For they were not able to abyde that which was spokē. Yf a beast had touched the mountayne/ hit muste have bene stoned/ or thrust thorowe with a darte: even so terreble was the sight which apered. Moses sayde I feare and quake. But ye are come vnto the mounte Sion/ and to the citie off the livynge god/ the celestiall Jerusalem: and to an innumerable sight of angels/ ād vnto the cōgregaciō of the fyrst bornesōnes/ which are written in heven/ and to god the iudge of all/ and to the spretes of Just and parfect men/ and to Jesus the mediator of the newe testament/ ād to the sprynckl ynge of bloud that speaketh better then the bloud of Abell.

Se that ye despyse not hī that speaketh. For yf they escaped not which refused hī that spake on erth: Moche more shall we not escape/ yf we turne awaye frō hī that speaketh from hevē: whose voyce then shuke the erth/ and nowe declareth sayinge: yet once more will I shake/ not the erth only/ but also heven. No dout that same that he sayth/ yet once more/ signifieth the removynge awaye of those thyngs which are shaken/ as off thyngs which have ended their course: that the thīgs which are not shakē maye remayne. Wherfore if we receave the kyngdō which is not moved/ we have grace/ wherby we maye serve god and please hym with reverence and godly fea-

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re. For oure god is consumynge fyre.

## The.xiij. Chapter.

LEt brotherly love cōtinue. Be not forgetfull to be kynde to straungers. For thereby have dyvers receaved angels into their houses vnwares. Remember the that are ī bōdes/even as though ye were bounde with the. Be myndfull of the which are ī adversitie/as ye which are yet ī youre bodies. Let wedlocke be had ī preyce in all poynts/ād let the chāber be vndefiled: for whore kepers/ād advoutrars godwill iudge. Let your conversacion be with out covetecousnes/ād be cōtent with that ye have allredy. For he verely sayd: I will not fayle the nether forsake the: that we maye boldly saye: The lorde is my helper/and I will nott feare what man doeth vnto me. Remember the which have the oversight of you/which have declared vnto you the worde of god: cōsider the conversacion off their lyvynge/and counterfet their fayth.

Jesus Christ yester daye ād to daye/ād the same cōtinueth forever. Be not caryed hidder ād thydder with divers ād straunge learnynge. For it is a good thinge that the herte be stablissed with grace/ād not with meates/which have not profited them that have had their pastyme in the. We have an aultre wherof they maye nott eate which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie preest to pourge sine) are bournt with out the tētes. Therfore Jesus/to sanctifye the peple with his awne bloud/suffered with

out the gate. Let vs goo forth therfore out of the tentes/and suffer rebuke with hī. For here have we no cōtinuynge citie: but we seke a cite to come.

For by hī offer we the sacrifice of laude all wayes to god: that is to saye the frute of those lyppes/which cōfesse his name. To do goode/ād to distribute forget not/for with suche sacrifises god is pleased. O beye thē that have the oversight of you/ād submit youre selves to thē/for they watche for youre soules/even as though they shulde geve a cōptes for them: that they maye do it with ioye/ād not with grefe. For that is an vnproffitable thynge for you. Praye for vs. We have cōfidence be cause we have a good conscience in all thyngs/and desyre to live honestly. I desire you therfore somwhat the moare habōudantly/that ye so do/that I maye be restored to you quycly

The god of peace that brought agayne frō deth oure lorde Jesus Christ/the gret shepherde of the shepe/thorowe the bloud of the everlastynge testament/make you parfet in all works/to do his will/and brynge to passe/that whatsoever ye do/maye be accepted in his sight/by the meanes of Jesus Christ. To whō be prayse for ever whill the worlde endureth Amen.

I beseche you brethren/suffre the wordes of exhortaciō: For we have written vnto you ī fewe wordes. Knowe the brother Timothe/whom we have sent from vs/with whom (yf he come shortly) I will se you. Salute thē that have the oversight of you/and all the saynctes. They off Italy/salute you. Grace be with you all Amen.

Sent from Italy by Tmotheus.

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# The pistle off S. James.

## The fyrst Chapter.

IAmes the seruaunt off God / and off the lorde Jesus Christ / sendeth gretynge to the xij. trybes which are stattered here and there. My brethrē / count it exceedynge ioye when ye faule into divers temptacions / remembrynge howe that the tryinge off youre fayth bringeth pacience: and let pacience have her parfect worke / that ye maye be parfect and sounde / that nothynge be lackynge vnto you.

Iff eny that is amonge you lake wisdom / let hym aske off God (which geveth to all men with outen doublenes / ād casteth no man in the teth) and it shalbe geven hym; but let hym aske in fayth / and waver not. For he that douteth is lyke the waves off the see / tost off the wynde / and caried with violence. Nether let that man thynke that he shall receave eny thynge off God. A waveringe mynded man is vnstable in all his waves.

Let the brother off lowe degre reioyce in that he is exalted / and the ryche in that he is made lo-

we. For even as the flower off the grasse shall he vanysshe awaye. The sonne is rysen with heate/ and the grasse is widdered/ and his flower is faulen awaye/ and the beautie off the fassion off it is perisshed: even so shall the riche man perisshe in his aboundance.

Happy is the man that endureth in temptacion/ for when he is tryed he shall receave the crowne of lyfe/ which the lorde hath prepared forth em that love hym.

Let no man saye when he is tempted that he is tempted of god: for god tempteth not vnto evyll: he tempteth no mā: But every man is tēpted drawne awaye/ and entysed of his awne cōcupiscence. Then when lust hath cōceaved/ she brīgeth forth synne/ ād synne when it is fynnisshed bryngeth forthe deeth.

Erre not my deare brethren. Every good gyfte/ and every parfait gyft/ is from above and commeth doune from the father off light/ with whom is no variablenes/ nether is he chaunged vnto darknes. Of his awne will begat he vs with the worde off lyfe/ that we shulde be the fyrst of his creatures.

Wherfore deare brethren/ let every man be swyfte to heare/ slowe to speake/ ād slowe to wrathe. For the wrathe off man worketh not that which is righteous before God.

Wherfore laye aparte all filthynes/ all superfluite off maliciousnes/ and receave with meknes the worde that is grafted in you/ which is able to save youre soules: And se that ye be doares of the worde ād not heares only/ deceavīge you-

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re owne ſelves. For yff a man heare the worde/ and doo it not/ he is lyke vnto a man that beholdeth his boddyly face in a glaſſe. For as ſone as he hath loked on hym ſilfe/ he goeth his waye/ and hath immediatly forgotten what his faſſion was: but whoſoever loketh in the parfait lawe off libertie/ and continueth therein (yf he be not a forgetfull hearer/ but a doar off the worke) he ſhalbe happi in his dede.

Yff eny man amonge you ſeme devoute/ and refrayne not his tonge: but deceave his owne herte/ this mannes devocion is in vayne. Pure devocion and vndefiled before God the father/ is this: To vyſit the frendleſſe/ and widdowes in their adverſite/ and to kepe hym ſilfe vnſpotted from the worlde.

## The. ij. Chapter.

Brethre have not the fayth of oure lorde Jeſus Chriſt the lorde off glory in reſpecte off perſons. Yff there come into youre company a man with a golden ryng/ ad in goodly apartell ād there come in alſo a poore man in vyle raymēt/ and ye have a reſpecte to hym that weareth the gaye clothynge and ſaye vnto hym: Sit thou here in a good place: and ſaye vnto the povre/ ſtonde thou there/ or ſit here vnder my fote ſtole: are ye not even parciall in youre ſelves/ and have iudged after evyll thoughtes?

Harken my deare belo'ved brethren/ hath not God choſen the povre off this worlde/ which are ryche in fayth/ and heyres off the kyngdom/

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which he promysed to them that love hym? But ye have despised the powre. Are not the rych they which oppresse you? and they which drawe you before iudges? Do not they speake evyll of that good name that is called on over you?

Yf ye fulfill the royall lawe accordynge to the scripture which sayth: Thou shalt love thyne neighbour as thy selfe/ ye do wele: but yf ye regarde one person more then another/ ye commit synne/ and are rebuked off the lawe as transgressours. Whosoever shall kepe the whole lawe/ and yet fayle in one poynt/ he is gyltie in all. For the that sayde: Thou shalt not commit fornicacion/ sayde also: thou shalt not kyll. Though thou shallt do no fornicacion/ yet yff thou kill/ thou arte a transgresser off the lawe. So speake ye/ and so do as they that shalbe iudged by the lawe off libertie. For there shalbe iudgement merciles to hym that sheweth no mercy/ and mercy reioyseth agaynst iudgement:

What avayleth it my brethren/ though a man save he hath fayth/ when he hath no dedes? Can fayth save hym? Yff a brother or a sister be naked or destitute off dayly fode/ and one of you saye vnto them: Departe in peace/ God sende you warmnes and fode: not withstondynge ye geve them not tho thynge which are nedfull to the body: what helpeth it them? Even so fayth/ yf it have no dedes is deed in hit selfe.

But one shall saye: Thou hast fayth/ and I have dedes: Shewe me they fayth by thy dedes: and I will shewe the my fayth by my dedes. Beleevest thou that there is one god? Thou doest we

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le. The devyls also beleve and tremble.

Wilt thou vnderstonde o thou vayne man/ that fayth with out dedes is deed? Was not Abraham oure father iustifyed off his dedes whē he offered Isaac his sonne apon the aultre? Thou seyst howe that fayth wroght in his dedes/ād through the dedes was the fayth made parfet. And the scripture was fulfilled which sayth: Abraham beleved god/ and it was reputed vnto hym for rightewesnes: and he was called the frende off God. Se then howe that off dedes a man is iustified/ and nott off fayth only. Lyke wyse also was not Raab the harlot iustifyed when she receaved the messengers/ and sent thē out a nother wave? For as the body/ with out the sprete is deed/ evē so fayth with out dedes is deed.

## The. iij. Chapter.

MY brethren/ be not every man a master/ Remembrynge howe that we shall receave the more dammacion. For in many thyngs we synne all. Iff a man synne not in worde/ he is a parfect man and able to tame all the body. Beholde we put bittes into the horses mouthes that they shulde obeye vs/ ād we turne aboute all the body. Beholde also the shippes/ which thoughe they be so gret/ and are dryven off fearce windes/ yet are they turned a bout with a very smale helme/ whither soever the violence off the governes woll: evē so the tonge is a littell member and bosteth grett thyngs.

Beholde howe gret a thynge a litell fyre kyn-

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dleth/ and the tonge is fyre/ and a worlde off wickednes. So is the tonge set among oure members/ that it defileth the whole body/ and setteth a fyre all that we have off nature/ and is it silfe sett a fyre/ even off hell.

All the natures off beastes/ and off byrdes/ and off serpentes/ and thynges of the see/ are meked and tamed off the nature off man. But the tonge can no man tame. Yt is an vnruely evyll full off deedly poyson. Therwith blesse we God the father/ and therwith curse we men which are made vnto the similitude off God. Out off one mought proceadeth blessynge and cursynge. My brethren these thynges ought not soo to be. Doth a fountayne sende forth at one place swete water/ and bytter also? Can the fygge tree/ my brethren/ beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. Who ys wyse and endued with learnynge among you? Let hym shewe the workes of his good conversacion in meknes that ys coupled wyth wisdom.

Yff ye have bitter envynge among you/ and stryfe in youre hertes/ reioyce not: nether be lyars agaynst the trueth. This wisdom descendeth not frō above: but is erthy/ and natural/ and devylysshe: For where envynge and stryfe is/ there is vnstablenes/ and all maner of evyll workes: but the wisdō that is from above/ is fyrst pure/ thē peasable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ without iudgynge/ and without simulaciō: yee and the frute of rightewesnes is sowen in peace/ of thē that kepe peace.

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## The. iiij. Chapter.

FRom whence cōmeth warre/and fightynge amonge you? come they not here hence? even off youre volupteousnes that rayneth in youre members. Ye luſt/and have not. Ye envie and have indignacion/and cannot come by it. Ye fight and warre/and have not/because ye axe not. Ye axe and have not/because ye axe amyſſe/for to conſume it apō youre volupteousnes. Ye ad voutrars/and wemen that breke matrimonie: knowe ye not howe that the frendſhippe off the worlde is enmitie to god warde? Whoſoever will be a frende of the worlde/is made the enemie of god. Do ye ſuppoſe that the ſcripture ſayth ī vayne: The ſprete that dwelleth in you/luſteth even contrary to envie: but geveth more grace.

Submit youre ſelves to god/and reſiſt the devyll/and he will flye frō you. Drawe neye to god/and he will drawe neye to you. Clenſe youre hondes ye ſynners/and pourdge youre hertes ye wavetynge mynded. Suffre affliccions: ſorowe ye and wepe. Let youre laughter be turned to morynnge/and youre loye to hevynes. Caſt doune youre ſelves before the lorde/and he ſhall lift you vppe. Backbyte not one another/brethren. He that backbyteth hys brother/and he that iudgeth his brother/backbyteth the lawe/and iudgeth the lawe: but and yf thou iudge the lawe/thou art not an obſerver of the lawe: but a iudge. There is one lawegever/which is able to save and to diſtoyre. what art thou that iudgeſt another mā

Go to nowe ye that ſaye: to daye and to morowe

let vs go into soche a citie and cõtinue there a yere/ and bey/ and sell/ and wynne: and yet cannot tell what shall happen to morowe. For what thinge is youre lyfe? it is evē a vapoure that apereth for a lytell tyme/ and then vanysheth awaye: For that ye ought to saye: yff the lorde will and yf we live/ let vs do this or that. But nowe ye reioyce in youre bostynges. All soche reioysynge is evyll. Therfore to hym that knoweth howe to do good/ and doth it not/ it is synne.

## The. v. Chapter.

Goo to nowe ye Ryche men. Wepe/ and howle on youre wretchednes that shall come apon you. Youre ryches is corrupte/ youre garmentes are moth eaten. Youre golde and youre silver are cankred/ and the rust off them shalbe a witnes vnto you/ and shall eate youre flesshe as it were fyre. Ye have heaped treasure togedder in youre last dayes: Beholde the hyer off the laboures which have reped doune youre feldes (which hyer is of you kept backe by fraude) cryeth: and the cryes off them which have reped/ are intred into the eares off the lorde off Sabaoth. Ye have lived in pleasure on the erth and in wantonnes. Ye have norysshed youre hertes/ as in a daye off slaughter. Ye have condempned and have killed the iuste/ ād he hath not resisted you.

Be pacient therfore brethren/ vnto the commynge of the lorde. Beholde the husbandeman wayteth for the precious frute off the erth/ and



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hath longe pacience there vppon / vntill he rece-
aue the yerly and the latter rayne. Be yea lso pa-
cient therfore / and settle youre hertes / for the
commynge off the lorde draweth neye. Grodge
not one agaynst another brethren / lest ye be da-
mpned. Beholde the iudge stondeth before the
dore. Take (my brethren) the prophettes for an
ensaple of sufferynge aduersitie / ād of longe pa-
cience / which spake in the name of the lorde. Be-
holde we counte them happy which endure. Ye
have herde of the pacience of Job / and have kn-
owen what ende the lorde made / For the lorde is
very pitifull / and mercifull.

Butt above all thyngs my brethren / sweare
not / nether by heven / nether by erth / nether by
eny wother othe. Let youre sayinge be yee ye / na-
aye naye: lest ye faule into ypocrysy. Is there eny
amonge you that is evyll vexed? let hym praye.
Is there eny man amonge you that is mery? let
hym synge psalmes. Is there eny man deseased
amonge you? Lett hym call for the seniours off
the congregacion / ād lett them praye over hym /
and anoynte hym with oyle in the name off the
lorde: and the prayer off fayth shall save the
sicke / and the lorde shall rayse hym vppe: and yf
he have committed synnes / they shalbe forgevē
hym.

Knowledge youre faultes one to another: and
praye one for another / that ye maye be healed.
The prayer off a rygh teous man availeth mo-
che / yf it be fervent. Helias was a man in daun-
ger to tribulacion as we are / and he prayed in
his prayer / that it myght not rayne: and it ray-

ned nott on the erth by the ſpace off thre yeares
and ſixe monethes. And agayne he prayed/and
the hevē gave rayne/ād the erth brought forth
her frute.

Brethren yf eny off you erre from the trueth/
and a nother convert hym/lett the ſame knowe/
that he wbych converted the ſynner from
goynge aſtraye out of his waye/ſhall
ſave a ſoule from deeth/and ſh/
all hyde the multitude off
ſynnes.

The ende of the piſtle off
Sayncte James.

# The piſtle off ſanct Judas.

IVdas the ſervaunt
of Jeſus Chriſt/the broth/
er off James/To them which
are called and ſanctified in god
the father/and preſerved ī Ch/
riſt Jeſus. Mercy vnto you/
ād peace ād love be multiplied.

Beloved/when I gave all
diligence to write vnto you off
the cōmen health: itt was ned/
full for me to wryte vnto you/
to exhorte you/that ye ſhulde continually labo/
ure in the fayth/which was once geven vnto the

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saynctes. For there are certayne craftely crept in/ of which it was writtē a fore tyme vnto soche iu/dgemēt/ They are vngodly/ and turne the grace of oure lorde God vnto wantonnes/ And denye God the only lorde/ and oure lorde Jesus Chriſt.

My mynde is therfore to put you in remēbra/unce/ for as moche as ye once knowe this/ howe thatt the lorde (after thatt he had delivered the people out of Egipt) destroyed thē which afterwarde beleved not: The angels also/ which kept not their fyrſte estate: but lefte their owne habi/tacion/ he hath reserved in everlastynge chaynes vnder darknes vnto the iudgement of the greate daye. even as Sodom/ and Gomor/ and the citi/es about them (which in lyke maner defiled thē selves/ with fornicaciō/ and folowed straunge fleſshe) are set forth for an ensample/ and suffre the vengeaunce of eternall fyre. Lykwyse these dremers defyle the fleſshe/ despyse rulars/ and speake evyll of them that are in auctoritie.

Yet Michael the archangell (when he strove agaīſt the devyll/ād disputed about the body of Moſes) durſt nott geve raylynge sentence/ butt sayde: The lorde rebuke the. Butt these speake evyll of thoſe thigſ which they knowe not. In tho thyngſ which they knowe naturally (as beaſtes which are with out reaſon) they corrupte them selves. Wo be vnto them/ for they have folowed the waye of Cayn/ and are spylt in the errour of Balam for lukers sake/ and are caſte awaye in the treaſon of Core.

These are spottes which of youre kindnes feaſt

to gedder/ with outfeare/ fedynge them selves. Cloudes they are with oute water/ caried about off wyndes: Trees rotten in authum/ vnfruitfull/ twyse deed/ and plucked vppe by the rotes. They are the ragynge waves off the see/ fomynge out their awne shame. They are wandrynge starres/ to whom is reserved the myst of darcknes for ever.

Enoch the seveth from Adam prophesied before of suche saying: Behold the lorde shall come with thousandes of sayntes/ to geve iudgement agaynst all men/ and to rebuke all that are vngodly amonge them/ of all their vngodly dedes/ which they have vngodly cōmitted/ ād of all their cruell speakynges/ which vngodly sinners have spoken agaynst hym.

These are murmurers/ complayners/ walkynge after their awne lustes/ whose muthes speake proude thynges. They have men in greate reverence be cause off avauntage. But ye derly beloved remember the wordes which were spoken before off the Apostles off oure lorde Jesus Christ/ howe that they tolde you that there shulde be begylers in the last tyme/ which shulde walke after their owne vngodly lustes. These are makers off sectes/ naturall/ havynge no spirite.

But ye derly beloved/ edyfie youre selves in youre most wholy fayth/ prayinge in the wholy goost/ and kepe youre selves in the love of God/ lokinge for the mercy of oure lorde Jesus Christ/ vnto eternall lyfe. And have compassion on some/ separatynge them: ād wother save with fe-

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are/pullynge them out of the fyre/and hate the fylthy veſture of the fleſſhe.

Vnto hym that is able to kepe you/that ye faule nott/and to preſent you fautleſſe before the preſence off hys glory with ioye/that ys to ſaye/to God oure ſaveour whyche only ys wyſe/be glory/maieſtie/dominiō/ād power/nowe and for ever Amen.



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# The revelacion off
## ſanct Jhon the devine.
## The fyrſt Chapter.

The revelaciō of Jeſus Chriſte/ which god gave vnto hī/ for to ſhewe vnto his ſervaunt̄ thynḡ which muſte ſhortly come to paſſe. And he ſent and ſhewed by hys angell vnto hys ſervaunt Jhon/ whych bare recorde off the worde off god/ and off the teſtimony off Jeſus Chriſte/ ād of all thynḡ that he ſawe. Happy is he that redith/ ād they that heare the wordes of the prophecy/ ād kepe thoo thynḡ which are writtē therin. For the tymeis at honde.

Jhon to the vij. congregaciōs in Aſya. Grace be with you ād peace/ from hym which is/ ād which was/ and which is to come: and from the vij. ſpret̄ which are preſent before his trone/ ād from Jeſus Chriſt which is a faythfull witnes/ and fyrſt begotten of the deed: ād lorde over the kynḡ of the erth. Vnto hym that loved vs and waſſhed vs from oure ſynnes in his awne bloud/ ād made vs kynḡ and preſtes vnto god his father/ be glory/ and dominion/ for ever more amen. Beholde he commeth with cloudes/ and all eyes ſhall ſe hym: ād they alſo which peerſed

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hī. And all kynredʃ of the erth ſhall wayle. even ſoamen. I am Alpha and Omega/ the begynnyge ād the endinge/ ſayth the lorde almyghty/ which is and which was and which is to come.

Jhon youre brother and companyon ī tribulacion/ and in the kyngdom and pacience which is in Jeſu Chriſte/ was ī the yle of Pathmos for the worde of god/ and for the witneſſynge of Jeſu Chriſte. I was in the ſprete on a ſondaye/ and herde behynde me/ a gret voyce/ as itt had bene of a trompe ſayinge: I am Alpha ād Omega/ the fyrſt and the laſte. That thou ſeiſte write in a boke/ and ſende hit vnto the congregacions which are ī Aſia/ vnto Epheſus/ ād vnto Smyrna/ and vnto Pargamos/ and vnto Thiatira/ and vnto Sardis/ and vnto Philadelphia/ and vnto Laodicia.

And I turned bake to ſe the voice that ſpake to me. And when I was turned: I ſawe vij. golden cādelſtyckʃ/ ād in the mydd of the candelſtyckʃ/ one lyke vnto the ſōne of mā clothed with a lynnen garmēt doune to the ground/ and gyrd about the pappes with a golden gyrdle. His heed/ and his heares were whyte/ as whyte woll/ ād as ſnowe: ād his eyes were as a flame of fyre: ād his fete lyke vnto braſſe/ as though they brent ī a fornace: and his voyce as the ſounde of many waters. And he had ī his right hōde vij. ſtarres. And out of his mougth went a twoo edged ſwearde. And his face ſhone even as the ſunne ī his ſtrengthe.

And when I ſawe hym/ I fell at his fete/ evē as deed. And he layde hys ryght honde apō me/

saynge vnto me: fear not. I am the fyrst/ and the laste/ and am a lyve/ and was deed. And beholde I am a lyve for ever more/ and have the kayes off hell and off deeth. Wryte therfore the thynges whych thou haste sene/ and the thynges which are/ and the thynges which shalbe fulfylled hereafter: and the mistery off the vij. starres which thou sawest in my ryght honde/ and the vij. golden candelstyckes. The vij. starres are the angells off the vij. congregacions: And the vij. candlestyckes which thou sawest are the vij. congregacions.

## The seconde Chapter.

UNto the angell off the congregacion off Ephesus wryte: These thynges sayth he that holdeth the vij. starres in his ryght honde/ and walketh in the myddes of the vij. golden candlestyckes. I knowe thy workes/ and thy labour/ and thy pacience/ and howe thou cannest not forbeare them which are evyll: and examinedst them which saye they are Apostles/ and are nott: and hast founde them lyars. and haste suffered/ and hast pacience: and for my names sake hast labored and hast nott faynted. Neverthelesse I have sumwhat agaynst the/ for thou hastelefte thy fyrst love. Remember therfore from whence thou art fallen/ and repent/ and do the fyrst workes. Or elles I wyll come vnto the shortly/ and will remove thy candlestyke out of his place/ except thou repent. Butt this thou haste because thou haste hated the dedes off the Nicolaitans/ which dedes I also hate. Lett hi that hath eares



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heare/what the spꝛete sayth vnto the congregacions. To hym that overcommeth/ wyll I geve to eate off the tree of lyfe/ which is in the mydes off the paradice off God.

And vnto the angell off the congregacion off Smyrna wryte: These thyngs sayth he that is fyrst/ and the laste/ which was deed and is alive. I knowe thy workes and tribulacion and povertie/ but thou art ryche: And I knowe the blaspemy off them whiche call them selves Iewes and are not: but are the congregacio of sathā. Feare none off thoo thynges which thou shalt suffre. Beholde/ the devyll shall caste off you into preson/ to tempte you/ and ye shall have tribulacion .x. dayes. Be fayth full vnto the deeth and I wyll geve the a croune off lyfe. Let hym that hath eares heare/ what the spꝛete sayth to the congregacions: He that overcommeth shall not be hurte off the seconde deeth.

And to the angell/ of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. I knowe thy workes and where thow dwellest/ even where Sathanas seate is/ and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a fayth full witnes off myne/ which was slayne amonge you where sathan dwelleth. Butt I have a fewe thynges agaynst the that thou hast there/ they thatt mayntayne/ the doctryne off Balam which taught in balake/ to put occasion off syn before the chylderne off Israhell/ thatt they shuldeeate off meate dedicat vnto dolles/ and to commyt fornicacion. Even so hastethou

them that mayntayne the doctryne off the Nicolaytans/ which thynge I hate. But repent or elles I will come vnto the shortly and will fyght agaynste them with the swearde of my mought. Lett hym that hath eares heare what the sprete sayth vnto the congregaciõs: To hym that ouercometh will I geve to eate mãna that is hyd. and will geve hym a whyte stone/ and in the stone a newe name wrytten/ which no man knoweth/ savinge he that receaveth hit.

And vnto the angell off the congregecion off Thyatira write: This sayth the sonne of god/ which hat his eyes lyke vnto a flame of fyre/ whose fete are lyke brasse: I knowe thy workes and thy love/ service/ and faythe/ and pacięce/ and thy dedes/ which are more at the laste then att the fyrste: Notwithstondinge I have a fewe thynges agaynste the/ that thou sofferest that woman Jesabell/ which called her sylfe a prophetes to teache and to deceave my servauntes/ to make them commyt fornicacion/ ãd to eate meates offered vnto ydolls. And I gave her space to repent off her fornicacion and she repented not. Behold I will caste her into a beed/ and them that cõmyt fornicacion with her into gret adversite/ excepte they repent of their deades. And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes ãd hertes. And I will geve vnto every one of you accordynge vnto youre workes.

Vnto you I saye/ and vnto other of them off Thiatyra as many as have nott this lernynge/ and which have not knowen the depnes of Sat-



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an( as they ſaye) I will put apon you none other burthē/ but that which ye have alredy. Holde faſt tyll I come/ and whoſoever overcommeth and kepeth my worke vnto the ende/ to hyme will I geve power over naciōs/ and he ſhall rule them with a rodde of yron: and as the veſſels off a potter/ ſhall he breake them hoſbevers. Even as I receaved off my father. And I will geve hī the morny nge ſtarre. Let hym that hath eares heare what the ſprete ſayth to the congregacions.

## The. iij. Chapter.

AND wryte vnto the angell of the congregacion of Sardis: this ſayth he that hath the ſprete of god/ and the vij. ſtarres. I knowe thy worke/ thou haſte a name that thou lyveſte/ and thou are deed. Be awake and ſtrengthe the thyngs which remayne/ that are redy to deye. For I have not founde thy worke perfaycte before god Remember therfore howe thou haſt receaved and hearde/ and holde faſte/ and repent. Yf thou ſhalt not watche/ I wyll come on the as a theffe/ and thou ſhalt not knowe what houre I wyll come apon the. Thou haſte a fewe names in Sardis/ which have not defyled their garmentes/ and they ſhall walke with me in whyte/ for they are worthy. He that overcometh ſhalbe clothed in whyte araye/ and I will not put out his name out of the boke of lyfe/ and I will confeſſe his name before my father/ and before his āgells.

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Let hym that hath earys heare what the sprete sayth vnto the congregacions.

And wryte vnto the angell off Philadelphia: This sayth he that is holy and true/ which hath the kaye off David: which openyth and no man shutteth/ and shutteth and no man openeth. I knowe thy workf. Beholde I have set before the an open doore/ and no man can shutt hit/ for thou haste a lyttell strengthe/ and haste kepe my sayngf: and haste/ not denyed my name. Beholde. I put them of the congregacion of Sathan/ which call themselves Jewes and are not/ butt do lye. Beholde. I will make them that they shall come and worshippe before thy fete: and shall knowe that I have loved the.

Be cause thou hast kept the wordes of my pacience/ and I wyll kepe the from the houre of tēptacion/ which will come apō all the worlde/ to tempte them that dwell apon the erth. Beholde I come shortly. Holde that which thou haste/ that no man take awaye thy croune. Hym that overcommeth will I make a pyllar in the tēple off my God/ and he shall goo no more oute. And I will wryt apon hym/ the name off my god/ ād the name off the cite off my god/ newe Jerusalē/ which cōmeth doune oute of hevyn from my god and I will wryte apon hym my newe name. Let hym that hath eares/ heare what the sprete sayth vnto the congregacions.

And vnto the angell of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witnes/ the begynnynge off the creatures off God. I knowe thy workf that

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thou arte nether colde ner hott. I wolde thou were colde or hotte. So then becauſe thou arte betwene bothe/ and nether colde ner hott/ I will ſpew the oute of my mought: becauſe thou ſayſt thou arte riche ād increſyd with goodds/ and haſte nede off nothinge/ ād knoweſt not howe thou arte wretched and miſerable/ powre/ blynde/ and nakyd. I conſell the to bye off me golde tryed in the fyre/ that thou mayſte be riche: ād white raymēt/ that thou mayſte be clothed/ that thy fylthy nakednes do not apiere: ād anoynt thyne eyes with eye ſalve/ that thou mayſte ſe.

As many as I love/ I rebuke and chaſten. Be fervent therfore and repent. Beholde I ſtōde at the doore and knocke. Yff eny mā heare my voice ād opyn the dore/ I will come in vnto hym and will ſuppe with hym/ and he with me. To hym that overcommeth will I graunte to ſytt with me in my ſeate/ evyn as I overcam ād have ſytten with my father/ in his ſeate. Lett hym that hath eares heare what the ſpyrete ſayth vnto the congregacions.

## The. iiij. Chapter.

After this I loked/ and beholde a dore was opene in heven/ and the fyrſte voyce which I harde/ was as yit were of a trompet talkinge with me/ which ſaid: come vppe hydder/ and I will ſhewe the thyngs which muſte be fulfylyd here after. And immediatly I was in the ſpyrete. and beholde/ a ſeate was put in heven and won ſat on the ſeate. And he that ſat was to loke apon lyke vnto a iaſpar ſtone/ and a ſardyne ſtone:

And there was a rayneboll aboute the ſeate/ to loke apon/ lyke vnto an emeralde. And aboute the ſeate were xxiiij. ſeatſ. And I ſawe on the ſeates. xxiiij. ſeniours ſyttinge clothed in whyte raymēt/ād had on their heddes crounes of gold.

And out of the ſeate proceded lightnynges/ and thoundrynge/ād voices: ād there wer vij. lampes off fyre/ byrnige before the ſeate/ which are the vij. ſpretts off God. And before the ſeate there was a ſee off glaſſe/ lyke vnto criſtall/ and in the myddes of the ſeate/ and rounde aboute the ſeate/ wer iiij. bieſtes full off eyes before and behynde. And the fyrſte bieſt was lyke a lion/ the ſeconde bieſt lyke a caulfe/ and the thyrde bieſte had a face as a man/ and the fourthe bieſte was lyke a flyinge egle. And the iiij. bieſtes had eche one off them vj. wynges aboute hym/ and they were full off eyes within. And they had no reſte daye nether nyght ſayinge: holy/ holy/ holy/ lorde god almyghty/ which was/ and is/ and is to come.

And when thoſe beeſtes gave glory and honour and thankſ to hym that ſat on the ſeate/ which leveth ever more/ the xxiiij. ſeniours fell doune before the trone/ before hym that ſat on the trone/ and worſhipped hym that liveth ever/ and caſte their crounes before the trone ſayinge: thou arte worthy lorde to receave glory/ and honoure/ and power/ forthou haſte created all thīgſ/ and for thy wyllis ſake they are/ and were created.

## The. v. Chapter



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AND I sawe in the right honde of hym/ that sat in the trone/ a boke written with in and on the backside/ sealyd with vij. seales. And I sawe a stronge angell which cryed with a loude voyce: Who is worthy to open the boke/ and to loose the seales theroff. And no man in hevyn ner in erth/ nether vnder the erth/ was able to open the boke/ nether to loke thereon. And I wept moche/ because/ no man was founde worthy to open/ and to rede the boke/ nether to loke thereon.

And one off the seniours sayde vnto me: wepe not: Beholde a lion beinge off the tribe off Juda/ the rott off Dauid/ hath obtayned to open the boke/ and to lose the vij. seales theroff. And I behelde/ and loo/ in the myddes of the seate/ ād off the iiij. bestes/ and in the myddes off the seniours/ stode a lambe as though he had bene kylled/ which had vij. hornes and vij. eyes/ which are the spretes off God/ sent into all the worlde. And he came and toke the boke oute off the right honde of hym that sate apon the seate.

And when he had taken the boke/ the iiij. bestes and xxiiij. seniours fell doune before the lambe/ havynge harpes and golden vialles full off odoures/ which are the prayers off sayntes and they songe a newe songe sayinge: thou art worthy to take the boke and to open the seales therof/ for thou waste kylled and haste redemed vs by thy bloud/ out off all kynredes/ and tonges/ ād people/ ād nacions/ and haste made vs vnto oure god/ kynges and prestes and we shall raygne on the erth.

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And I behelde/ and I herd the voyce off many angylles about the trone/ ād about the biestes and the seniours/ and I herde thousand thousandes/ saynge with a lowde voyce: Worthy is the lambe that was killed to receave power/ and riches and wisdom/ ād strenghte/ and honour and glory/ and blyssynge. And all creatures/ which are in heven/ and on the erth/ and vnder the erth/ and in the see/ ād all that are in thē herd I saynge: blyssinge/ honour/ glory/ and power/ be vnto hym/ that sytteth apon the seate/ and vnto the lambe for ever more. And the. iiij. biestes sayd: amen. And the xxiiij. seniours fell apon their faces/ and worshypped hym that lyveth for ever more.

## The. vj. Chapter.

AND I sawe when the lambe openyd one of the seales/ and I herde one of the iiij. biestes saye/ as bit wer the noyse off thonder/ come and se. And I sawe/ and beholde there was a whyte horsse/ and he that sat on hym had a bowe/ and a croune was geven vnto hym/ and he went forth conquerynge and for to overcome. And when he opened the seconde seale/ I herde the seconde bieste saye: come and se. And there went out another horsse that was red/ and power was gevē to hym that satte there on/ to take peace from the erth/ and that they shulde kyll one another. and there was geven vnto hym a gret sweardе.

And when he opened the thyrde seale/ I herde the thyrde bieste saye: come and se. And I behelde/ and loo/ a blacke horse: and he that sate on

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hym/ had a payre of balances in his honde. And I herd a voyce in the myddes off the iiij. beſtes ſaye: a meaſure of whete for a peny/ and iij. meaſures of barly for a peny: and oyle and wyne ſe thou hurte not.

And when he opened the fourthe ſeale/ I herde the voyce of the fourthe beſte ſaye: come and ſe. And I loked. and beholde a grene horſſe/ and his name that ſatt on hym was deeth/ and hell folowed after hym/ and power was geven vnto them over the fourthe parte off the erth/ to kyll with ſwearde/ and with honger/ and with deeth/ that cometh of vermen of the erth.

And when he opened the fyfte ſeale/ I ſawe vnder the aultre/ the ſoules of them that were kylled for the worde of God/ and for the teſtymony which they had/ and they cryed with a lawde voyce ſayinge: Howe longe tarieſt thou lorde holy and true/ to iudge and to avenge oure blood on them that dwell on the erth? And longe whyte garmentes were geven vnto every one off them. And hit was ſayde vnto them that they ſhulde reſte for a lyttle ſeaſon vntyll the nomber off their felowes/ and brethren/ and of them that ſhulde be kylled as they were/ were fulfylled.

And I behelde when he opened the ſixte ſeale/ and lo there was a gretter therthquake/ and the ſunne was as blacke as ſackecloth made of heare. and the mone wexed even as bloud. and the ſtarres of heven fell vnto the erth/ even as a fygge tree caſtith from her her fyggs/ when ſhe is ſhaken off a myghty wynde. And heven vaniſſhed awaye/ as a ſcroll when hitt is rolled togedder.

And all mountayns and yles / were moved oute of their places. And the kyngs of the erth / and the grett men / and the ryche men / and the chefe captaynes / and the myghty men / ād every bōd man / and every free man / hyd them selves ī dēnes / and in rockes off the hylles / and sayde to the hylles / and rockes: fall on vs / and hyde vs from the presence off hym that sytteth on the seate / ād from the wrath of the lambe / for the grete daye off hys wrath vs come / And whoo can endure hit.

## The .vij. Chapter.

And after that I sawe iiij angels stonde on the iiij. corners of the erth / holdynge the iiij wyndes off the erth / that the wyndes shulde nott blowe on the erthe / nether on the see / nether on eny tree. And I sawe another angell ascende frō the rysynge of the sunne / which had the seale off the lyvynge god / and he cryed with a loude voyce to the iiij angelles (to whom power was geven to hurt the erth and the see) saying: Hurt not the erth nether the see / nether the trees / tyll I have sealed the servauntes of oure god in their fozheades.

And I herde the nombre of thē which were sealed / ād there were sealed C. and xliiij. M. of all the trybes of the chyldrē of Israhell. Of the trybe of Juda were sealed xij. M. Of the trybe off Rubē were sealed xij. M. Of the trybe of Gad were sealed xij M. Of the trybe off Asser were sealed xij M. Of the trybe of Neptalym were sealed xij M. Of the trybe off Manasses were

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ſealed xij M. Of the trybe of Symeon were ſealed xij M. Of the trybe of Levy were ſealed xij. M. Of the trybe off Jſacar were ſealed xij M. Of the trybe of Zabulon were ſealed xij M. Off the tribe of Joſeph were ſealed xij M. Off the trybe of Beniamyn were ſealed xij thowſande.

After this I behelde/and lo a gret multitude (which noman culde nombre) off all nacions/ and people/and tonge/ſtode before the ſeate/ and before the lambe/clothed with longe whyte garmentes/ād palmes in there hondes/ād cryed with a lowde voyce/ſaynge: Welth be to hym that ſyttith apon the ſeate of oure god/ād vnto the lambe. And all the angell̄ſ ſtode in the compace of the ſeate/and off the ſeniours/and off the iiij. beſtes/ād fel before the seat̄ō their faces/ād wor-ſhipped god/ſayinge/amen: Bleſſyng eād glo-ry/wiſdom and thank̄ſ/and honour/ād power ād myght/be vnto oure god/for evermore amē.

And one off the ſeniours anſwered/ſayinge vnto me: what are theſe which are arayed ī long-ge whyte garment̄ſ/and whence cam they? And I ſayde vnto hym: lorde thou wotteſt. And he ſayde vnto me: theſe are they which cam oute off gret tribulacion and made their garment̄ſ lar-ge ād made them whyte in the bloud of the lam-be: therfore are they in the preſence off the ſeate off God and ſerve hym daye and myght in hys temple/and he that ſytteth in the ſeate wyll dwell amonge them. They ſhall honger no more nether thyrſt/nether ſhall the ſunne lyght on them/nether eny heate: For the lambe whych ys in the myddes off the ſeate ſhall fede them/



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and ſhall ledde them vnto fountaynes of lyvyng water/and god ſhall wyppe awaye all teares from their eyes.

## The.viij.Chapter.

AND whē he had opened the ſeventhe ſeale/ there was ſilence in heven aboute the ſpace of halfe an houre/And I ſawe angellſ ſtondynge before god/and to thē were gevē vij. trompettſ. And an other angell cam and ſtode before the aultre havynge a goldē ſenſer/and moche oſ odourſ was gevē vnto hym/that he ſhulde offre of the prayers of all ſayncteſ apon the goldē aultre/which was before the ſeate. And the ſmoke of the odoures which cam offſ the prayers off all ſayncteſ aſcended vppe before god out of the angellſ honde. And the angell toke the ſenſer and fylled hit with fyre of the aultre and caſte hit into the erth/and voyces were made/and thondryngſ/and lightnyngſ/and erth quake.

And the vij. angelles which had the vij trompettſ prepared thē ſelves to blowe. The fyrſt angell blewe/and there was made hayle and fyre/ which were myngled with bloud/and they were caſte ī to the erth: ād the thyrd parte of trees was burnt/ād all grene graſſe was brēt. ād the ſecōde angell blewe: ād as hit were a grett mountayne: brynnynge wyth fyre was caſte in to the ſee/ and the thyrde parte offſ the ſee tourned to bloud/ and the thyrde parte of the creatures which had lyfe dyed/and the thyrde part offſ ſhyppes were deſtroyed.

And the thyrde angell blewe/and ther fell a

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grett ſtarre from heven burnynge as hit were a lampe/ and hit fell into the thyrde parte off the ryvers/ and into fountaynes of waters/ and the name of the ſtarre is called wormwod. And the thyrde part was turned to wormwod. And many dyed off the waters be cauſe they were made bytter. And the fourthe angell blew/ and the thyrde parte of the ſunne was ſmytten and the thyrde parte off the mone/ and the thyrde part off ſtarres: ſo that the thyrde parte of thē was derckned. And the dave was ſmytten that the thyrde part of hit ſhulde not ſhyne/ and lyke wyſe the nyght. And I behelde and herd an angell flyinge thorowe the myddes of heven/ ſayinge with a lowde voyce: Woo/ Woo/ to the inhabiters off the erth becauſe of the voyces to come of the trompe of the iij. angels which were yet to blowe.

## The. ix. Chapter.

And the fyfte angell blewe/ and I ſawe a ſtarre fall from heven vnto the erth. And to hī was geven the kaye of the bottomleſſe pytt/ And he opened the botomleſſe pytt/ and there aroſe the ſmoke of a grett fornace. And the ſunne/ ād the ayer were darkned by the reaſon of the ſmoke of the pytt. And there cam out off the ſmoke locuſtes vpon the erth: And vnto thē was geven power as the ſcorpions of the erth have power. And hit was ſayde vnto them that they ſhulde nott hurt the graſſe off the erth: nether eny grene thinge: nether eny tree: but only thoſe men which have nott the ſeale in their forhedſ/ and to them was cōmaūded that they ſhulde not kyll thē/ but

that they shulde be vexed v monethes/and their payne was as the payne that cōmeth off a scorpion/when he hath stonge a man. And in those dayes shall men seke deeth/and shall nott fynde hyt/shall desyre to deye/and deeth shall flye frō them.

And the similitude off the locustes was lyke vnto horses prepared vnto battayll/and on their heddes were as hit were crownes/lyke vnto golde. ād their faces were as hit had bene the faces of men. And they had heares as the heares of wemen. And their tethe were as the tethe off lyons. And they had habbergions/as hit were habbergions off yeron. And the sounde off their wyngs/was as the sounde of charetts whē many horsses runne to gedder to battayle. And they had tayles lyke vnto scorpions/and there were stynges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them/which is the angell of the bottomlesse pytt/whose name in the hebrew tonge/is Abadon: but in the greke tonge/Apollion/that ys to saye a destroyer. Won woo is past/and beholde two wooes come after this.

And the sixte. angell blewe/ād I herd a voyce from the iiij corners of the golden aultre/which is before god/sayīg to the sixte angell which had the trompe: Loose the iiij. angells/which are bounde ī the grett ryver Eufrates. And the iiij. angells were loosed which wer prepared for an houre/for a daye/for a moneth/and for a yeare/for to slee the thyrde part off men. And the nombre of horsmē of warre/were twenty tymes x M And I herde the nombre of them. And thus I

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ſawe the horſes in a viſion and them that ſate on them / hauynge fyry habergions of a Jacynct coloure / and brymſtony. and the heeddes of the horſes were as the heeddes of lyons. And out of their mouthes went forth fyre and ſmoke ād brymſtone. And of theſe iij / was the thyrde parte of men kylled / that is to ſaye / of fyre / ſmoke / ād brymſtone / which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto ſerpentſ / and had heddes / and with the they dyd hurtt: And the remnaunt off the men which were not kylled by theſe plagꝭ repēted not of the dedes of their hondes / that they ſhulde not worſhyppe devyls / and ymages / off golde / and ſylver / and braſſe / and ſtone / and of woode / which nether cāſe / nether heare / nether goo. Alſo they repented not of their murther ād of their ſorcery nether of their fornicacīō nether of their theſte.

## The. x. Chapter.

AND I ſawe another myghty angell come doune from heven / clothed with a cloude / and the rayne boll apon his heed. And hys face as hit were the ſunne / and his fete as hytt were pyllars of fyre / And he had in his hondea lytell boke opyn: ād he put his ryght fote apon the ſee / and his lyfte fote on the erth. And cryed with a lowde voyce / as when a lyon roreth. And when he had cryed / ſeven thoundres ſpake their voyces. And when the vij. thondres had ſpoke their voyces / I was aboute to wryte. And I herde a voyce from heven ſayinge vnto me marke

thoo thyngs which the vij. thondres spake/ and
write them not.

And the angell which I sawe stonde apon the
see/ and apon the erth/ lyfte vppe his hōde to he-
ven/ and swore by hym thatt liveth for ever mo-
re/ which created heven/ and the thynges that
therin are/ and the see/ and the thyngs which th
erin are: that there shulde be no lenger tyme: but
in the dayes of the voyce of the seventhe angell/
when he shalbegyn to blowe: evē the mistery off
god shalbe fulfilled/ as he preached by his ser-
vaunts the prophetts.

And the voyce which I herde from heven spa-
ke vnto me agayne/ and sayde: goo and take the
boke why chys open in the honde off the angell/
which stondeth apon the see/ and apon the erth.
and I went vnto the angell/ and sayde to hym:
geve me the boke. and he sayd vnto me: take hit/
and eate it vppe/ ād hit shall make thy belly byt-
tre/ butt hit shalbe in thy mouth as swete as ho-
ny. ād I toke the boke out of his hōde/ ād ate it
vp/ ād hit was in my mouth as swete as hony/ ād
as sone as I had eaten it/ my belly was bytter.
And he sayde vnto me: thou muste prophesy ag-
ayne amonge the people/ and nacions/ and ton-
gs/ and to many kyngs.

## The. xj. Chapter.

And then was geven me a rede lyke vnto a
rodd/ and hit was sayd vnto me: Ryse and
mete the tēple of god/ ād the aultre/ and thē that
worshippe therin/ and the quyre which is with



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in the temple caſt oute / and mete hit not: for hit
is gevyn vnto the gentyles / and the holy cite ſy-
all they treade vnder fote xlij. monethes. And I
will geve power vnto my two wytneſſes / and the-
ey ſhall propheſy M. ij^c. and lx. dayes / clothed
in ſack cloth. Theſe are two olyve trees / ād two
candleſtyck es / ſtondinge before the god off the
erth.

And iff eny man will hurt thē / fyre ſhall pro-
cede out off their mouthes / and conſume their
enmyes. And iff eny man will hurt thē / this wy
ſe muſte he be kylled. Theſe have power to ſhut
heven / that hit rayne not in the dayes off their
proph heſyinge: and have power over waters
to turne them to bloud / and to ſmyte the erth wi-
th almaner plages / as often as they will.

And when they have fynyſſhed their teſtimo-
ny / the beſte that cā oute of the bottomleſſe pyt
ſhall make warre agaynſt them: and ſhall over
come / ād kyll them. And their boddyes ſhall lye
in the ſtretes off the greate cite / which ſpretually
is called Sodom and Egypte / where oure lorde
was crucifyed. And they off the people and kyn-
redes / and tonges / and they off the nacions / ſh-
all ſe their bodyes iij. dayes and an haulfe / and
ſhall not ſuffre their boddyes to be put in graves.
And they that dwell apon the erth / ſhall reioyce
over them and be glad / and ſhall ſend gyftes wō
to another: for theſe two prophettes vexed them
that dwelt on the erth.

And after iij. dayes and an halffe the ſprete off
lyfe from god entred into them. And they ſtode
vppe apon their fete: and grett feare cam apon

them which sawe them. And they herde a grett voyce from heven/ saying vnto them: Come vp/ pe hydder. And they ascended vppe into heven in a cloude/ and their enmyes sawe them. And the same houre was there a grett erth quake/ ād the ten the parte off the cite fell/ ād in the erth qu= ake were slayne names of men seven M. and the remnaunt were feared/ and gave glory to God off heven.. The seconde woo is past/ and behol= de the thyrd woo woll come anon.

And the seventhe angel blewe/ and there we= re made grett voyces in heven/ sayinge: the kyn= gdoms off this worlde are oure lordes and his christ/ and he shall raygne forever more. And the xxiiij. seniours/ which sytt before god on their seates/ fell apon their faces/ ād wor shipped god sayinge: we geve the thank lorde God omnipo= tent: which arte and wast/ and arte to come/ for thou hast receaved thy grett myght/ ād hast ra= vgned. And the nacions were angry/ and thy w= rath is come/ and the tyme of the deed/ that thou shuldest iudge them: and shuldest geve reward vnto they servauntes prophett and saynctes/ and to them that feare thy name smale and grett and shuldest destroye them/ which destroye the erth. And the temple of God was openyd in he= ven/ and there was sene in his temple/ the arke of his testament: and there folowed lyghtnyg= / and voyces/ and thondrynges and erth quake/ and moche hayle.

## The. xij. Chapter.

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AND there appered a gret wonder in heven. A woman clothed with the sunne/ and the mone vnder her fete/ and apon her heed a crowne off xij. starres. And she was with chylde and cryed travallinge in byrth/ and payned redy to be delyvered. And there appered another wonder in heven/ and beholde a grett red dragon/ havynge vij. heddes/ and ten hornes/ and seven crounes on his heddes: and his tayle drue the thyrde parte of the starres/ and cast them to the erth.

And the dragon stode before the woman which was redy to be delyvred: for to devoure her chylde as sone as hitt were borne. And she brought forth a man chylde/ which shulde rule all nacions with a rodde off yeron. And her sonne was taken vppe vnto God/ and to his seate. And the woman fleed into wyldernes/ where she had a place/ prepared off God/ that they shulde fede her there/ M. and cc. lx. dayes.

And there was grett battayll in heven/ Michael and his angelles fowght with the dragon and the dragon fowght and his angelles/ and prevayled not: nether was their place founde eny more in heven. And the grett dragon/ that olde serpent called the devyll and Sathanas/ Was cast out. which deceaveth all the worlde/ And he was cast into the erth/ and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heven is nowe made helth and strengthe/ and the kyngdom of oure God/ and the power of his Christ:

For he is cast doune which accused them before
god daye and nyght: And they overcam hym by
the blodde off the lambe / and by the worde off
their testimony / and they loved nott their ly-
ves vnto the deeth. Therfore reioyce heveus / ād
ye that dwell in them. Woo to the inhabiters off
the erth / and off the see: for the devyll is come do-
une vnto you which hath grett wrath / be cause
he knoweth that he hath but a shortt tyme.

And when that the dragon sawe that he
was caste vnto the erth / he persecuted the wom-
an which brought forth the manchylde. And to
the woman were geven two wyges off a grette e-
gle / that she myght flye into the wyldrenes / into
her place / where she is norysshed for a tyme / ty-
mes / and halffe a tyme / from the presence of the
dragon. And the serpent cast out of his mought
water affter the woman as hit hat bene a ryver
be cause she bulde have bene caught of the floud
And the erth holppe the woman / and the erth o-
pened her mought / and swalowed vppe the ri-
ver which the dragon cast out off hys mowth.
And the dragon was wroth with the woman:
and went and made warre with the remnaunt
off hyr sede / which kepe the commaundments of
god / and have the testimony off Jesus Christe.
And I stode on the see sonde.

## The. xiij. Chapter.

And I sawe a beest rise out of the see / having
vij heddes / and x hornes / and apon hys
hornes x. crownes / and apon his heed / the name
of blasphemy. And the beest which I sawe / was



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lyke a catt off the mountayne / and his fete were as the fete of a bear / and his mowth as the mowthe of a lyon. And the dragon gave hym his power and his seate / ād grett auctorite: ād I sawe won off his heddes as hit wer wonded to deth / and his dedly wonde was healed. And all the worlde wondred at the beest / and they worshipped the dragon / which gave power vnto the beest / and they worshipped the beest sayinge: who is lyke vnto the beeste: who is able to warre with hym?

And there was a mowth geven vnto hym that spake grett thynges / and blasphemyes / and power was geven vnto hi to continue xlij monethes. And he opened his mowth vnto blasphemy agaynste God / to blaspheme hys name / ād his tabernacle / and them that dwell in heven. And hit was geven vnto hym to make warre with the sayncts / and to overcome them. And power was geven hym over all kynred / tōge / and nacion: and all that dwell apon the erth worshept hym: whose names are not written in the boke of lyfe off the lambe / which was kylled from the begynnynge of the worlde. Yff eny man have an eare / lett hym heare. He that leadeth into captivite / shall goo into captivite: he that kylleth with a swearde / must be kylled with a swearde. Heare is the pacience / and the faygh off the saynct.

And I behelde another beest commynge vpp oute off the erth / and he had two hornes lyke a lambe / and he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in his pre-

sence/ and he caused the erth/ ād them wich dwe/ll therin/ to worshippe the fyrst beest/ whose de/dly wonde was healed. And he dyd grett wond/ers/ so that he made fyre come doune from hev/en in the syght off men. And deceaved them that dwelt on the erth/ by the meanes of those signes which he had power to doo in the sight off the be/est/ sayinge to them that dwelt on the erth: that they shulde make an ymage vnto the beest/ whi/ch had the wonde off a swearde/ and dyd lyve.

And he had power to geve a sprete vnto the ymage off the beest/ and that the ymage off the beest shulde speake/ ād shulde cause that as ma/ny as wolde not worshyppe the ymage of the be/est/ shulde be kylled. And he made all men/ sma/le and grett/ tyche and povre/ fre and bond/ to receave a marke in their right hondes/ or in th/eir forhedes. And that no man myght by or sell/ save he that had the marke/ or the name off the beest/ other the nombre off his name. Here is wisdome. Let hym that hath wytt count the no/mbre off the beest. For hit is the nombre off a man/ and his nombre is sixe hondred/ thre score and sixe.

## The. xiiij. Chapter.

And I loked/ and loo a lambe stode on the mount Syon/ and with hym C. and xliiij. thousande havynge his fathers name written in their forhedes. And I herde a voyce from hev/en/ as the sounde off many waters/ and as the



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voyce off a grett thoundre / And I herde the voyce off harpers harpynge with their harpes. And they ſonge as hit were a newe ſonge / before the ſeate / and before the foure beeſtes / and the ſeniours / and no man coulde learne that ſonge / but the hondred and xliiij M. which were redemed from theerth. Theſe are they / which were not defyled with wemen / for they are virgyns. Theſe folowe the lambe whither ſoever he goeth. Theſe were redemed from men beynge the fyrſte fructe vnto God and to the lambe / and in their mouthes was founde no gyle. For they are with outen ſpott before the trone off God.

And I ſawe an angell flye in the myddes off heven havynge an everlaſtynge goſpell / to preache vnto them that ſytt and dwell on the erth / and to all nacions / kinreddes / and tongf / and people / ſaynge with a lowde voyce: Feare God and geve honour to hym / / for the houre off his iudgment is come: and worſhyppe hym / thatt made heven and erth / and the ſee / and fountaynes off water. And there folowed an other angell / ſaynge: Babilon is fallen is fallen thatt gret cite / for ſhe made all nacions drynke of the wyne of hyr fornicacion.

And the thyrde angell folowed them ſayinge with a loude voyce: Yff eny man worſhippe the beeſt and his ymage / and receave his marke in his forhed / or on his honde / the ſame ſhall drynke off the wyne of the wrath of God / which is powred in the cuppe of his wrath. And he ſhall be punnyſſhed in fyre and brymſtone / before the holy Angels / and before the lambe.

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And the smoke of their turmēt ascendeth vppe evermore. And they have no rest dayener nyght/ which worshyppe the beest/ and his ymage/ ād whosoever receaveth the prynt of his name. Here is the pacience off saynctes. Heare are they that kepe the commaundmentes and the fayght of Jesu.

And I herde a voyce from heven sayinge vnto me: wryte. Blessed are the deed/ which here after dye in the lorde/ even soo sayth the sprete: that they maye rest from their laboures/ but their workꝭ shall folowe them. And I loked and beholde a whyte clowde/ and apon the clowde onsyttynge lyke vnto the sonne off man/ havynge on his heed a golden crowne/ and in his honde a sharppe sycle. And another angell cam oute of the temple/ cryinge with a lowde voyte to hym that sate on the clowde. Thruste in thy sycle and repe: for the tyme is come to repe/ for the corne of the erth is rype. And be that sate on the clowde thrust in his sycle on the erth/ and the erth was reped.

And another angell cam oute off the temple/ which is in heven/ havynge also a sharppe sycle. And another angell cam oute from the aultre/ which had power over fyre/ and cryed with a lowde crye to hym that had the sharppe sycle/ and sayde: thrust in thy sharppe sycle/ ād gaddre the clustres of the erth: for her grapes are rype. And the angell thrust in his sycle on the erth/ and cut downe the grapes of the vyneyarde off the erth: and cast them into the grett wynfatt off the wrath of God/ and the wyne fatt was trodden with

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out the cite/ and bloud cam out off the fatt/ even vnto the hors brydles by the space off a thowsande and iiij score furlongs.

## The. xv. Chapter.

And I sawe another signe in heven grett ād mervellous/ vij angels havynge the seven laste plages/ for in them is fulfilled the wrath off God. And I sawe as hitt were a glassi see/ myngled with fyre/ and them that had Gotten victory off the beest/ and off his ymage/ and off his marke/ and off the nombre off his name/ stōde on the glassy see/ havynge the harpes of God and they songe the songe off Moses the servaunt off God/ and the songe off the lambe/ sayinge: Grett and marvellous are thy workes lorde god almyghty/ iuste and true are thy wayes/ kynge off saynctꝭ. Who shall not feare o lorde/ and glorify thy name? For thou only arte holy/ ād all gentyls shall come and worshippe before the/ for thy iudgmentes are manifest.

And affter that I loked/ and beholde the temple off the tabernacle off testimony was opyn in heven/ and the seven angelles cam out off the temple/ which had the seven plages/ clothed in pure and bryght lynnen/ and havynge their brestes gyrded with golden gerdelles. And won off the fowre beestes gave vnto the seven angels vij golden vyalles/ full off the wrath off God which lyveth for ever more. And the tēple was full off the smoke off the glory off God/ and off his power/ and no man was able to entre into the



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temple/tyll the seven plagis off the seven angels were fulfilled.

## The.xvj.Chapter.

AND I herde a gret voyce out of the temple/ sayinge to the seven angels: goo youre wayes/ poure out youre vialles of wrath apō the erth. And the fyrst went/ and poured out his viall apon the erth/ and there fell a noysom and a sore botche apon the mē/ which had the marke of the best/ and apon them which worshipped his ymage. And the seconde angell shed out hys viall apon the see/ and hit turned as hit were into the bloud off a dead man/ and every lyvynge thynge dyed in the see. And the thyrde angell shed out hys viall apon the ryvers and fountaynes off waters/ and they turned to bloud. And I herde an angell saye: lorde whych arte/ and wast/ thou arte ryghteous and holy/ because thou hast geven soche iudgmentis/ for they shed out the bloude off saynctes/ and prophetis/ and therfore hast thou geven them bloud to drynke: for they are worthy. And I herde another out off the aultre saye: even soo lorde God almyghty/ true and righteous are thy iudgmentis.

And the fourth angell poured out hys viall on the sunne/ and power was geven vnto hym to vex men wyth heate off fyre. And the men raged in grett heate/ and spake evyll off the name of God which had power over those plagis/ and they repented nott/ to geve hym glory. And the fifte angell poured out hys vyall apon the seate



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off the beste / and hys kyngdome wered derke / and they gnewe their tonges for sorowe / and blaspheme the God off heven for sorowe / and payne off their sores / and repented not of their dedes.

And the sixte angell poured out his vyall upon the grett ryver Euphrates / and the water dryed vppe / thatt the wayes off the kynges off the este shulde be prepared. And I sawe thre vnclene sprettes lyke frogges come out off the mouthe off the dragon / and out off the montheoff the beeste / and out off the mouthe off the falce prophett. For they are the sprettes off devyls workynge myracles / to go outt vnto the kynges off the erth and off the whole worlde to gaddre them to the battayle off that grett daye off God allmyghty. Beholde I come as a thefe. Happy is he thatt watcheth and kepeth his garmentes / Lest he be founde naked / and mense his filthynes. And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

And the seventhe angell poured out his viall in to the ayre. And there cam a voyce out off heven from the seate / sayinge: Yitis done. And there folowed voyces / thondringes / and lightnynges / and there was a grett erth quake / soche as was not sence mē were apon the erth / so myghty an erthquake and so grett. And the greatecite was devyded into thre parties / And the cities off nacions fell. And grett Babilon cam in remembraunce before God / to geve vnto hyr thecuppe off wyne off the fearcenes



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off wrathe. Every yle fled awaye / and the mountaynes were not founde. And there fell a grett hayle / as hit had bene talentes / out off heven apon the men / and the men blaspheмed God / because of the plage of the hayle / for hit was grett and the plage of hyt sore.

## The. xvij. Chapter.

AND there cam one of the seven angels / which had the seven vialles / and talked with me / sayinge vnto me: come I will shewe the the iudgment of the grett whore / that sytteth apō many waters / with whome have cōmytted fornicacion the kyngs of the erth / so thatt the inhabiters off the erth / are dronken with the wyne off her fornicacion. And he carryed me awaye into the wildernes in the sprete. And I sawe a woman sytt apon a rose colored beest full off names off blaspheny / which had ten hornes. And the woman was arayed in purple and rose color / and decked with golde / precious stone / and pearles / and had a cuppe off golde in her honde / full off abhominacion / and fylthynes of her fornycacion. And in her forhed was a name wrytten / a mistery / gret Babylon the mother of whordome / and abominacions off the erth. And I sawe the wyfe dronke with the bloud of sayncts / and wyth the bloud off the wytnesses off Jesu. And when I sawe her / I wondred wyth grett mervayle.

And the angell sayde vnto me: wherfore mervaylyst thou? I wyll shewe the the mistery off



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the woman/and of the beſt that berith her/wh-
ich hath ſeven heddes/and ten hornes. The beſt
that thou ſeeſt/was/and is not/ād ſhall aſcen-
de out of the bottomleſſe pytt/and ſhall goo into
perdicion. and they that dwell on the erth ſhall
wondre (whoſe names are not wrytten in the
boke off lyfe from the begynnynge off the worl-
de) when they beholde the beſt that was/and ys
nott. And here ys a mynde thatt hath wiſdo-
me.

The ſeven heddes are ſeven mountaynes/on
which the womā ſytteth: they are alſo ſeven kyn-
gſ. Fyve are fallen/and on ys/and another is
nott yett come. When he commeth he muſte con-
tynewe a ſpace. And the beſt that was/and ys
not/is even the aygth/ādys one of the ſeven/ād
ſhall goo into deſtruccion. And the ten hornes
which thou ſeiſt/are ten kynges/which have re-
ceaved no kyngdome/butt ſhall receave power
as kynges att one houre with the beeſt. Theſe
have one mynde/and ſhall geve their power
and ſtrengthe vnto the beſt. Theſe ſhall fyght
with the lambe/and the lambe ſhall over come
them: For he is lorde off lordes/and kynge off
kyngſ: and they that are on hys ſyde/are called/
and choſen/and faygthfull.

And he ſayde vnto me: the waters which th-
ou ſaweſt/where the whore ſyttith/are people/
and folke/and nacions/and tonges. And the
ten hornes/whych thou ſaweſt apon the beſt/
are they that ſhall hatte the whoare/and ſhall
makt her deſolatt/and naked/and ſhall eat her

flesshe/and burne her with fyre. For God hathe putt in their hertes/ to fulfyll hys wyll/ and to do wyth one consent/ for to geve her kyngdom vnto the best/ vntill the wordes off God be fulfylled. And the woman which thowe sawest/ ys that grett cite/ whych raigneth over the kynges of the erth.

## The. xviij. Chapter.

AND after that I sawe another angell come doune frō heve/ having gret power/ and the erth was lyghtned with hys bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen/ and ys becum the habitacion of devels/ and the holde off all fowle spretts/ and a cage off all vnclene and hatfull byrdes/ for all nacions have dronken of the wyne of the wrath off her fornycacion. And the kynges off the erth have committed fornicacion with her/ and her marchauntes are wexed ryche off the habundance off her pleasures.

And I herde another voyce from heven saye: come a waye from her my people/ that ye be nott partakers in her synnes/ that ye receave nott of her plagues. For her synnes are gon vppe to heven/ and God hath remembred her wyckednes. Rewarde her even as she rewarded you/ and geve her dubble accordynge to her workes. And poure in dubble to her in the same cuppe whych she fylled vnto you. And as moche as she glorysfied her silfe and lyved wantanly/ so moche poute ye in for her off pumysshment/ and sorowe/ for she sayde in her herte: I sytt beinge a quene



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and am no wyddowe and ſhall ſe no ſorowe. Therfore ſhall her plagꝭ come at one daye/deeth/and ſorowe/ād honger/and ſhe ſhalbe brent with fyre: for ſtrong is the lorde god which iudgeth her.

And the kyngꝭ off the erth ſhalbe wepe her/and wayle over her/which have committed fornicacion wyth her/and have lyved wantanly wyth her/when they ſhall ſe the ſmoke off her burnynge/and ſhall ſtonde afarre off/for feare off her punnyſhment/ſayinge: Alas/Alas/thatgret cite Babilon/thatt myghty cite: For att won houre is her iudgment come. And the marchauntꝭ off the erth ſhall wepe and wayle in thē ſelves/for no man wyll bye their ware eny more/the ware of golde/and ſylver/and precious ſtones/nether off pearle/and raynes/and purple/and ſcarlett/and all thyne wodde/and all manner veſſels off yvery/and almanner veſſels off moſt precious wodde/and off braſſe/and off yron/and ſynamon. and odours/and ointmentꝭ/and frankyn ſence/and wyne/and ovle/and fyne floure/and wheate/beſtꝭ/and ſhepe/and horſys/and charrettꝭ/and boddyes ād ſolles of men.

And the apples that thy ſoll luſted after/are departed from the. And all thynges which were deyntie/and had in pryce ar departed from the/and thou ſhalt fynde them no more. The marchauntꝭ off theſe thynges which were wered ryche ſhall ſtonde a farre off from her/for feare of the punnyſhmēt of her/wepynge ād way-

lynge/and saying: alas alas/that grett cite/that was clothed in raynes/and purple/and scarlett/and decked with golde/and precious stone/and pearles: for at one houre so grett ryches ys come to nought.

And every shippe governer/and all they that occupied shippf/and shippmen which work in the see/stode a farre of/and cryed/when they sawe the smoke of her burnynge/sayinge: what cite is lyke vnto this grett cite? And they cast dust on their heddes/and cryed wepynge/and waylinge/ād saying: Alas Alas that grett cite wherin were made ryche all that had shyppes in the see/by the reason of her ware/for att one houre is she made desolate.

Reioyce over her thou hevē/ādye holy Apostles/ād prophettf: for god hath gevē youre iudgment on her. And a myghty angell toke vppe a stone lyke a grett mylstone/and cast hitt into the see/sayinge: with suche violence shall that grett cite Babilon be cast/and shalbe founde no more. And the voyce off harpers/and musicions/and off pypers/and trompetters/shalbe herde no more in the: and no craftes man/off what soever craft he be/shalbe founde eny more in the: and the sounde off a myll shalbe herde no more in the/and the voyce of the bryde grome and of the bryde/shalbe herde no more in the: for thy marchauntf were the grett men of the erth. And with thyne inchantment were deceaved all nacions: ād in her was founde the bloude of the prophettf/and of the saynctf/and off all that were slayne apon the erth.

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# The .xix. Chapter

AND after that I herde the voyce off moche people in heven sayinge: Alleluia. Helth ād glory and honour / and power be vnto oure lorde god / for true ād tyghteous are his iudgmentes / for he hath iudged the grett whore / which did corrupt the erth with her fornicacion / and hath avenged the bloud of his servauntes of her hōd. And agayne they said: Alleluya. And smoke rose vppe for ever more. And the xxiiij. seniours / and the iiij. bestes fell doune / and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate / saying: prayse oure lorde god all yethat are his servauntes / and yethat feare hym both smale and grett.

And I herde the voyce off moche people / even as the voyce off many waters / and as the voyce off stronge thondryng / sayinge: Alleluya / for god omnipotent hath raigned. Let vs be glad and reioyce and geve honour to hym: for the mariage off the lambe is come / and hys wyffe made her sylfe reddy. And to her was grauted / that she shulde be arayed with pure and goodly raynes. For the raynes is the tyghtewesnes off sayntes. And he sayde vnto me: happy are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayinges off God. And I fell at his fete / to worshyppe hym. And he sayde vnto me: se thou do hit not. For I am thy felowe servaunt / and one off thy brethern / and off them thatt have the testimony off Jesus. Worshyppe God. For the testymony off

Jesus ys the sprete off prophesy. And I sawe heven open/and beholde a whyte horsse: and he that satt apon hym was fayhtfull and true/and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame off fyre: and on his heed were many crounes: and he had a name written/that no man knewe butt hym sylfe. And he was clothed with a vesture dept in bloud/and hys name ys called the worde off God. And the warriers which were in heven/folowed hym apon whyte horses/clothed with whyte and pure raynes: and out off hys mouthe went out a sharpe swerde/that with hyt he shulde smyte the hethen. And he shall rule them with a rodde off yeron/and he trode the wynefatt off fearsnes ād wrath off almyghty god. And hath on his vesture and on his thygh: kynge of kynges/and lorde of lordes.

And I sawe an angell stonde in the sunne/ād he cryed with a lowde voyce/sayige to all the fowles that flye by the myddes of heven; come ād gaddre youre selves to gedder vnto the supper off the gret god/that ye maye eate the flesshe off kyngs/and off hye captaynes/and the flesshe of myghty men/and the flesshe off horses/and off them that sytt on them/and the flesshe of all free men and bond men/and of smale and gret. And I sawe the beste. and the kynges of the erth/and their warriers gaddred to gedder to make battayle agaynste hym that satt on the horsse and agaynst his sowdiers.

And the best was taken/and with hym thatt falce prophett that wroght myracles before h/



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ym/ with which he deſceaved them that receaved the beeſtes marke/ and them that worſhypped hys ymage. These both were caſt into a ponde off fyre burnyge with brymſtone: and the remnaunte were ſlayne with the ſwearde of hym that ſatt apō the horſſe/ which ſwearde proceded out off his mouthe/ and all the foules were fulfilled with their fleſhe.

## The. xx. Chapter.

AND I ſawe an angell come doune frō heven/ havynge the kaye off the bottomleſſe pytt/ and a grett chayne in hys honde. And he tooke the dragon that olde ſerpent/ which is the devyll and ſatanas/ and he bounde hī a thouſand yeares: and caſt hym into the bottomleſſe pitt/ and he bounde hym/ and ſet a ſeale on hym/ that he ſhulde deſceve the people no moare/ tyll the M. yeares were fulfylled. And after tha the muſte be lowſed for a lytell ſeaſon.

And I ſawe ſeatts/ and they ſatt apon them/ and iudgment was geven vnto them: and I ſawe the ſoules off them thatt were behedded for the wytnes off Jeſu/ and for the word off God: which had not worſhypped the beſt/ nether his ymage/ nether had taken his marke apon their forhedes/ or on their hondes: and they lyved/ and reygned with Chriſt a M. yere: but the wother off the deed men lyved not agayne/ vntyll the M. yere were fynisſhed. This is that fyrſt reſurreccion. Bleſſed and holy is he thatt hath parte in the fyrſt reſurreccion. For on ſuche ſh/

all the seconde deeth have no power / for they shalbe the prestes off God and off Christ / and shall raigne with hym a M. yere.

And when the M. yere are expiered / Satan shalbe lowsed out off hys preson / and shall goo oute to deceave the people which are in the foure quarters off the erth gog and Magog / to gadder them to gedder to battayle whose nombre is as the sonde off the see: and they went vppe on the playne off the erth / and compased the tentes off the saynctes about / and the beloved cite. And fyre cam doune from God / out off heven / and devoured them: and the devyll that deseaved them / was cast into a lake off fyre and brymstone / where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

And I sawe a grett whyte seate and hym that sate on hit / frome whose face fleed awaye both the erth and heven / and their place was no more founde. And I sawe the deed / both grett and smale stonde before God: And the bokes were opened / and another boke was opened / which is the boke of lyfe / and the deed were iudged of thoo thynges which were wrytten in the bokes accordinge to their dedes: and the see gave vppe her deed / which were in her / and deth and hell delyvered vppe the deed / which were in them: and they were iudged every mā accordinge to his dedes. And deth and hell were cast into the lake of fyre. this is that second deth. And whosoever was nott founde writtē in the boke off lyfe / was cast into the lake off fyre.



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## The .xxj. Chapter

And I ſawe a newe heven / and a newe erth For the fyrſt heven / and the fyrſt erth / were vanyſſhed awaye / and there was no more ſee. And I Jhon ſawe that holy cite newe Jeruſalem come doune from God oute off heven prepard as a bryde garnyſſhed for hyr huſbād. And I herde a grett voyce from the trone / ſaynge: behold / the tabernacle off God is with mē / and he wyll dwell with them. And they ſhalbe his people / and God hym ſylffe ſhalbe with them and be their god. And God ſhall wyppe awaye all teares from their eyes. And there ſhalbe no more deeth / nether ſorowe / nether cryinge / nether ſhall there be eny more payne / for the olde thynges are gone. And he that ſate apon the ſeate / ſayde: Behold I make all thyngs newe. And he ſayde vnto me: wryte / for theſe wordes ar faythfull and true.

And he ſayde vnto me: hit is done I am Alpha and Omega / the begynynge / and the ende. I will geve to hym that is a thryſt of the well of the water of lyfe free. He that overcōmeth ſhall inheret all thyngs / and I wyll be his God / and he ſhalbe my ſonne. But the fearfull and vnbelevynge / and the abhominable / and murdrers / and whormongers / and ſorceres / and ydolatrers / and all lyars ſhall have their parte in the lake which burnyth with fyre and brymſtone / which is the ſeconde deth.

And there cam vnto me one of the vij. angels which had the vij. vyals full of the vij. laſte pla-

ges: and talked with me sayinge: come hyder I will shewe the the bryde/ the lambes wyfe. And he caryed me awaye in the spyrete to a grett and an hye mountayne/ and he shewed me the grett cite/ holy Jerusalem descendinge out off heven from God/ havynge the brightnes off God. And her shynynge was lyke vnto a stone moste precious/ even a Jaspar cleare as cristall: and had walles grett and hye/ and had xij yattes/ ād att the yattes xij angels: and names wrytten/ which are the xij trybes of Jsraell: on the est parte iij gatis/ and on the north syd iij gates/ and towardes the south iij gates/ and from the west iij gates: and the wall off the cite had xij foundaciōns/ and in them the names off the lambes. xij. Apostles.

And he that talked with me/ had a golden rede to measur the cite with all and the yates therr off and the wall therr off. And the cite was bylt iiij. square/ and the length was as large as the bredth of hitt/ and he measured the cite with the rede. xij M. furlongs: and the lenght/ ād the bredth/ and the heyght off hit/ were equall. And he measured the wall therof. an cxliiij. cubittes: the measure that the angell had was after the measur that man vseth. And the byldīge of the wall of hit was of iaspar. And the cite was pure gold lyke vnto cleare glasse/ and the foundacions off the wall of the cite was garnisshed with all maner off precious stones. The fyrste foundacion was iaspar/ the seconde saphyre/ the thyrde a calcedony/ the fourth an emeralde: the fyfte sardonix: the sixt sardeos: the seventh crysolite/

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the ayghte beryll: the nynthea topas: the tenthea crysoprasos: the eleventhe aiacyncte: the twelfe an amatist.

The xij yattes were xij pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/ as thorowe shynynge glasse. And there was no temple therin. For the lord god allmyghty and the lambe are the temple of hit/ And the cite hath no nede of the sunne nether of the mone to lyghten hit. For the brynghtnes off God dyd light hitt: and the lambe was the light off hit. And the people which are saved shall walke in the light off hit: and the kyngs off the erth shall bryng their glory vnto hit. And the yattes off hit are nott shutt by daye. For there shalbe no nyght there. And there shall entre into hit none vnclene thinge: nether what soever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke off lyfe.

## The. xxij. Chapter.

AND he shewed me a pure ryver off water off lyfe pure as cristall: procedynge oute of the seate off God and off the lambe. In the myddes off the strete off hit/ and off ether syde off the ryver was there wode off lyfe: which bare xij manner off frutes: and gave frute ever moneth: and the leves off the wodde served to heale the poeple with all. And there shalbe no more curse but the seate of god and the lambe shalbe in hit: and his servauntes shall serve hym: And shall se his face/ and his name shalbe in their foreheddes. And there shall be no moare nyghte

there and they nede no candle / nether light off the sunne: for the lorde God geveth them light / and they shall raynge for evermore.

And he sayde vnto me: these sayingꝭ are fayghtfull / and true. And the lorde god of sayncts ād prophettꝭ sentt his angell to shewe vnto his servauntꝭ / the thyngꝭ wich muste shortly be fulfylled. Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy off this boke. I am Jhon / which sawe these thyngꝭ and herde them. And when I had herde and sene / I fell doune / to worshippe before the fete of the angell which shewed me these thynges. And he sayd vnto me: se thou do hit not / for I am thy felowe servaunt and the felowe servaunt of thy brethren the prophettꝭ and of them which kepe the sayinges off this boke. But worshippe God.

And he sayde vnto me: seale nott the sayinges off prophesy off this boke. For the tyme is at hōde. He that doeth evle / lett hym do evle still: and he which is fylthy / lett hym be fylthy still: and he that is righteous / lett hym be more righteous: and he that is holy / lett hym be more holy. And beholde I come shortly / and my rewarde with me / to geve every man acordinge as his dedes shalbe. I am Alpha and Omega / the begynnynge and the end / the fyrst and the last. Blessed are they that do hys commauudmentꝭ / that their power maye be in the tree off lyfe / and maye entre in thorowe the gatꝭ into the cite. For without shalbe doggꝭ and inchauters / and whormongers / and morthrers / and ydolatres / and whosoever loveth or makith lesyngꝭ.

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## Of saict Jhon. Fo. cccliij.

I Jesus sēt myne angell / to testyfye vnto you these thyngs in the congregacions. I am the rote and the generacion of David / and the bright morynge starre. And the spreteand the bryde sayde come. And lett hym that heareth / saye also come. And let hym that is a thyrst come. And let whosoever wyll take of the water of lyfe fre.

I testifye vnto every man thatt heareth the words of prophesy of thys boke. yf eny man shall adde vnto these thyngs / god shall adde vnto hym the plagis that are wrytten ī this boke. And yf eny man shall mynnyshe of the words off the boke of this prophesy / god shall take awaye his parte out of the boke of lyfe / and oute of the holy cetie / and frō thoo thynges which are wrytten in this boke. He which testifyith these thinges sayth: be hit I come quyckly / Amen. evē soo: come lorde Jesu. The grace of oure lorde Jesu Christ be with you all Amen.

The ende of the newe testiment.



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# To the Reder.

GEve diligence Reder (I exhorte the) that thou come with a pure mynde / and as the scripture sayth with a syngle eye / vnto the wordes of health / ād of eternall lyfe: by the which (if we repent ād beleve them) we are borne a newe / created a fresshe / ād enioye the frutes off the bloud of Christ. Whiche bloud cryeth not for vēgeaūce / as the bloud of Abel: but hath purchased / lyfe / love / faveour / grace / blessynge / and whatsoever is promysed in the scriptures / to them that beleve and obeye God: and stondeth bitwene vs and wrathe / vengeaunce / cursse / and whatsoever the scripture threateneth agaynst the vnbelevers and disobedient / which resist / and consent not in their hertes to the lawe of god / that it is ryght / wholy / iuste / and ought soo to be.

Marke the playne ād manyfest places of the scriptures / and in doutfull places / se thou adde no interpretaciō contrary to them: but (as Paul sayth) let all be conformable ād agreynge to the

Note the difference of the lawe / ād (fayth. of the gospell. The one axeth and requyreth / the wother perdoneth and forgeveth. The one threateneth / the wother promyseth all good thyngs / to them that sett their trust in Christ only. The gospell signifieth gladde tydyngs / and is nothynge butt the promyses off good thynges. All is not gospell that is writtē ī the gospell boke: For if the lawe were a waye / thou couldest not know what the gospell meante. Even as thou couldest not se perdon / favour / and grace / excepte the lawe rebuked the / and declared vnto thy the sinne mysdede / and treaspase.

Repent and beleve the gospell as sayth Christ

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in the fyrst of Marke. Applye all waye the lawe to thy dedes/ whether thou finde luste in the bottom of thyne herte to the lawe warde: and soo shalt thou no dout repent/ ād feale in the silfe a certayne sorowe/ payne/ and grefe to thyne herte: be cause thou canst nott with full luste do the dedes off the lawe. Applye the gospell/ that is to saye the promyses/ vnto the deservynge off Christ/ and to the mercye of god and his trouth/ ād soo shalt thou nott despeare: butt shalt feale god as a kynde ād a mercifull father. And his sprete shall dwell in the/ and shall be stronge in the: ād the promises shalbe gevē the at the last (though not by ād by/ lest thou shuldest forgett thy sylfe/ and be negligent) and all threatenynges shalbe forgeven the for Christis blouddis sake/ to whō cōmit thy silfe all togedder/ with out respect/ other of thy good dedes or of thy badde.

Them that are learned Christenly/ I beseche: forasmoche as I am sure/ ād my conscience beareth me recorde/ that of a pure entent/ singilly and faythfully I have interpreted itt/ as farre forth as god gave me the gyfte of knowledge/ ād vnderstondynge: that the rudnes off the worke nowe at the fyrst tyme/ offende them not: but that they consyder howe that I had no man to counterfet nether was holpe with englysshe of eny that had interpreted the same/ or soche lyke thīge in the scripture before tyme. Moreover/ evē very necessitie ād combraunce (God is recorde) above strengthe/ which I will not rehearce/ lest we shulde seme to boste oure selves/ caused that many thynges are lackynge/ whiche necessaryly are



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requyred. Count it as a thynge not havynge his full ſhape/but as it were borne afore hys tyme/ even as a thig begunne rather then fynnesshed. In tyme to come( yf god have apoynted vs there vnto) we will geve it his full ſhape: and putt out yf ought be adde̅ ſuperfluuſly: and adde to yff ought be overſene throwe negligence: and will enfoarce to bryng to compendeouſnes/ that which is nowe translated at the lengthe/ ād to geve lyght where it is requyred/ and to ſeke ī certayne places more proper englyſſhe/ and with a table to expoūde the wordes which are nott cōmenly vſed/ and ſhewe howe the ſcripture vſeth many wordes/ which are wother wyſe vnderſtonde of the cōmen people: ād to helpe with a declaracion where one tonge taketh nott another. And will endever oure ſelves/ as it were to ſethe it better/ and to make it more apte for the weake ſtomakes: deſyrynge them that are learned/ and able/ to remember their duetie/ and to helpe there vnto/ and to be ſtowe vnto the edyfyinge of Chriſtis body ( which is the cōgregacion of them that beleve) thoſe gyftes whych they have receaved of god for the ſame purpoſe. The grace that cōmeth of Chriſt be with the that love hym.

prave for vs.

Fol: 344 reverse.

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# The errours comitted in the prentynge.

F. with the nombre folowynge it / signyfie the leafe off the boke. sy / with the nombre before it / declareth the fyrst or the seconde syde of the leafe ~~ly with~~ the nomber before it noteth in what lyne the errour is / as here after apereth.

F. iij. ij. syde. v. lyne / stynne / rede skynne
F. iij. ij. sy. xxxij. ly. ihou / rede thou
F. v. ij. sy. vij. ly. oncē / rede once
F. v. ij. sy. xviij. ly. cōe / rede come
F. vj. j. sy. iij. ly. daungre / rede daunger ~~no error~~
F. vj. j. sy. xvij. ly. cōe / rede come
F. vij. ij. sy. xxxiiij. ly. wphich / rede which no error.
F. viij. j. sy. xvj. ly. then / rede them
F. xj. ij. sy. xj. ly. tym / rede tyme — line 13
F. xvj. ij. sy. x. ly. ver / rede ever
F. xxvj. ij. sy. xiiij. ly. aked / rede aketh
F. xxix. j. sy. xiij. ly. then / rede them
F. xxxiiij. ij. sy. x. ly. flesse / rede flesshe
F. xxxvij. j. sy. xxxj. ly. yf / rede of
F. xlv. iij. sy. ix. ly. strāyghtly / rede straytly no error
F. lij. j. sy. xxj. ly. then / rede them no error 2nd side
F. lxij. ij. sy. xiiij. ly. trugthe / rede truthe no error
F. lxiiij. ij. sy. xxxiij. ly. them be / rede thē which be
F. lxxj. ij. sy. xxxiij. ly. tempte / rede temple
F. lxxij. j. sy. iiij. ly. aultie / rede aultre it is aultre
F. lxxiij. ij. sy. xxvj. ly. kyne / rede kynne
F. lxxiiij. j. sy. viij. ly. the / rede he
F. lxxxj. ij. sy. xiiij. ly. whelther / rede whether
F. xcix. j. sy. xxix. ly. gayes / rede dayes
F. cj. ij. sy. xxix. ly. had / rede hath — line 30.

T iij

It is skynne in the Testament FF
~~but the tyke is def~~

Fol: 345.

Some of these errors do not exist in the ~~ori~~ Testament & others are incorrectly quoted. See Preface F Fry.

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# Theerrours

F.cij.ij.ſy.xxxij.ly.ſe/rede he
F.ciij.ij.ſy.viij.ly:iuſtiefi/rede iuſtifie
F.cvj.ij.ſy.xvj.ly.then/rede then
Fo.cxv.j.ſy.ij.ly.ithey/rede they
F.cxv.ij.ſy.xviij.ly.chaught/rede caught
F.cxx.j.ſy.xviij.ly.tenche/rede thenthe
F.cxx.ij.ſy.iiij.ly.by/rede by
F.cxxj.j.ſy.xxviij.ly.belev/rede beleve
F.xxiij.ij.ſy.xxiiij.ly.hat/rede that
F.cxxvij.j.ſy.xxix.ly.that/rede that
F.cxxviij.ij.ſy.xvj.ly.oo/rede of
F.cxxviij.ij.ſy.xxxij.ly.hegged/rede begged
F.cxxvij.j.ſy.xiij.ly.ſiſter/rede ſiſters
F.cxlv.j.ſy.xxij.ly.geozifie/rede glozifie
F.cxlix.ij.ſy.xvj.ly.anzareth/rede nazareth
F.cliij.ij.ſy.v.ly.laye/rede layde
F.clxvij.ij.ſy.ij.ly.their awayte/rede their lays (inges awayte
F.clxviij.ij.ſy.xxx.ly.had/rede hath
F.clxxvij.j.ſy.xix.ly.woelde/rede woelde
F.clxxviij.ij.ſy.xv.ly.itle/rede citie
F.clxxx.j.ſy.v.ly.ſaboth/rede ſaboth
F.clxxx.ij.ſy.xxx.lv.an/rede and
F.clxxxvj.ij.ſy.xxv.ly.aod/rede and
F.ccv.ij.ſy.xxv.ly.ſervauotſ/rede ſervaunts
F.ccxix.j.ſy.xxix.ly.frare/rede feare
F.ccxx.j.ſy.xvj.ly.whõne/rede whom
F.ccxxvj.ij.ſy.xxij.ly.Moſes/rede Moſes
F.ccxxviij.j.ſy.xiij.ly.horne/rede ſhorne
F.ccxxxij.ij.ſy.iiij.ly.with/rede witt
F.ccxxxiiij.ij.ſy.xij.ly.alone/rede alowe
F.ccxlij.ij.ſy.xv.ly.hatt/rede that
F.cclxj.j.ſy.xxix.ly.faule/rede faute

* No such error FJ

Fol: 345 reverse

# The errours.

cclxvi F.cclvj.j.sy.vij.ly. humblenes off angels/rede (humblenes and holynes of angels
F.cclxxij.ij.sy.xxxij.ly.holbeth/rede holdeth
F.cclxxiij.j.sy.j.ly.vettered/rede vttered
F.cclxxvj.ij.sy.xxv.ly.belove/rede beleve
F.cclxxvij.j.sy.xxj.ly.prophersy/rede prophesy
F.cclxxix.j.sy.ix.ly.obtayne/rede attayne
F.cclxxix.i.sy.xvj.ly.thynhf/rede thyngf
F.ccciiij.j.sy.ix.ly.prsēt/rede present
F.cccvj.j.sy.j.ly.wrire/rede write
F.cccviij.j.sy.j.ly.as/rede vs
F.cccxj.j.sy.xvj.ly.hy/rede by
F.cccxiij.j.sy.xxvij.ly.preson/rede person
F.cccxxiiij.j.sy.vij.ly.ho/rede to

can not find any such wrr
can not find any su

there is a water on this leaf

Fol: 34b.

(Tt-4)

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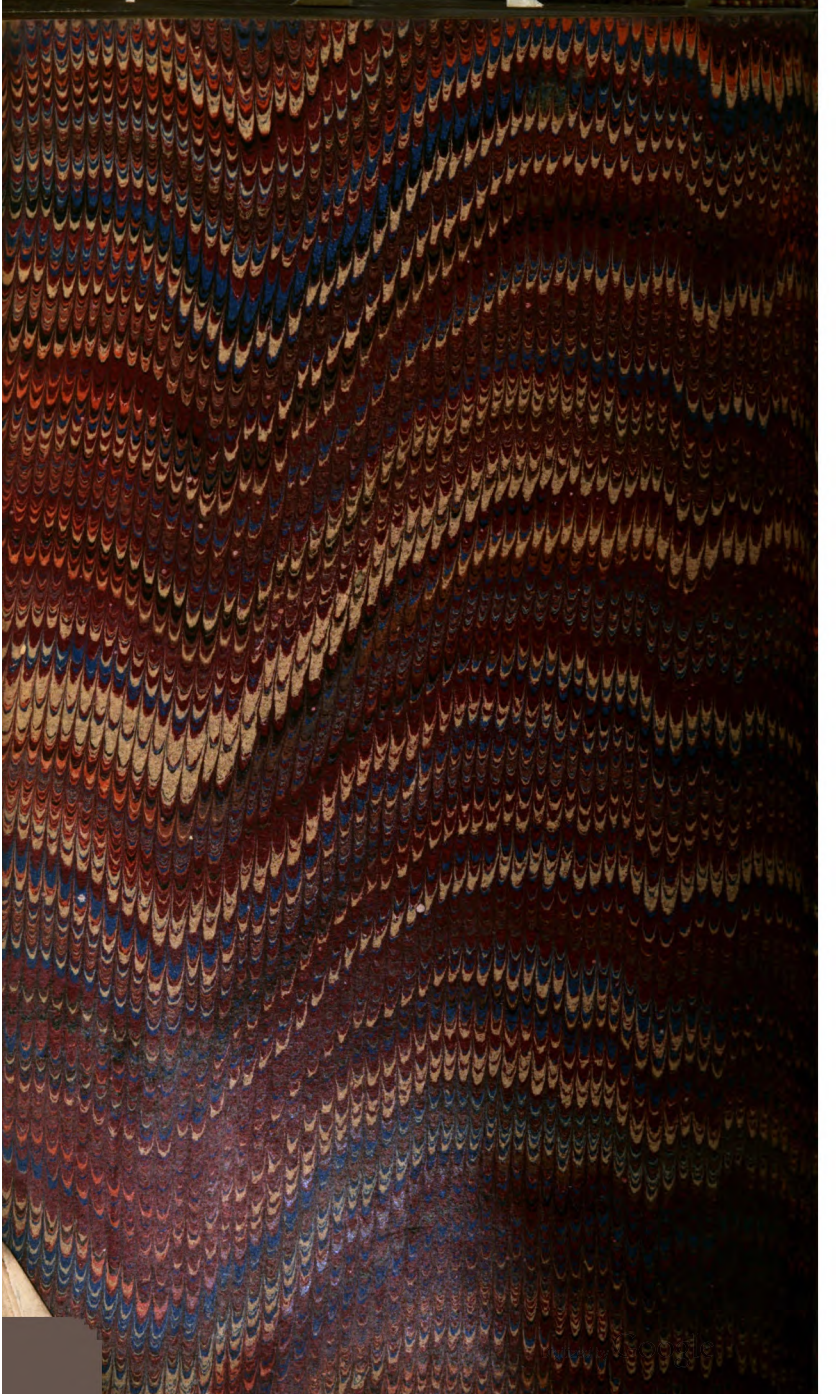

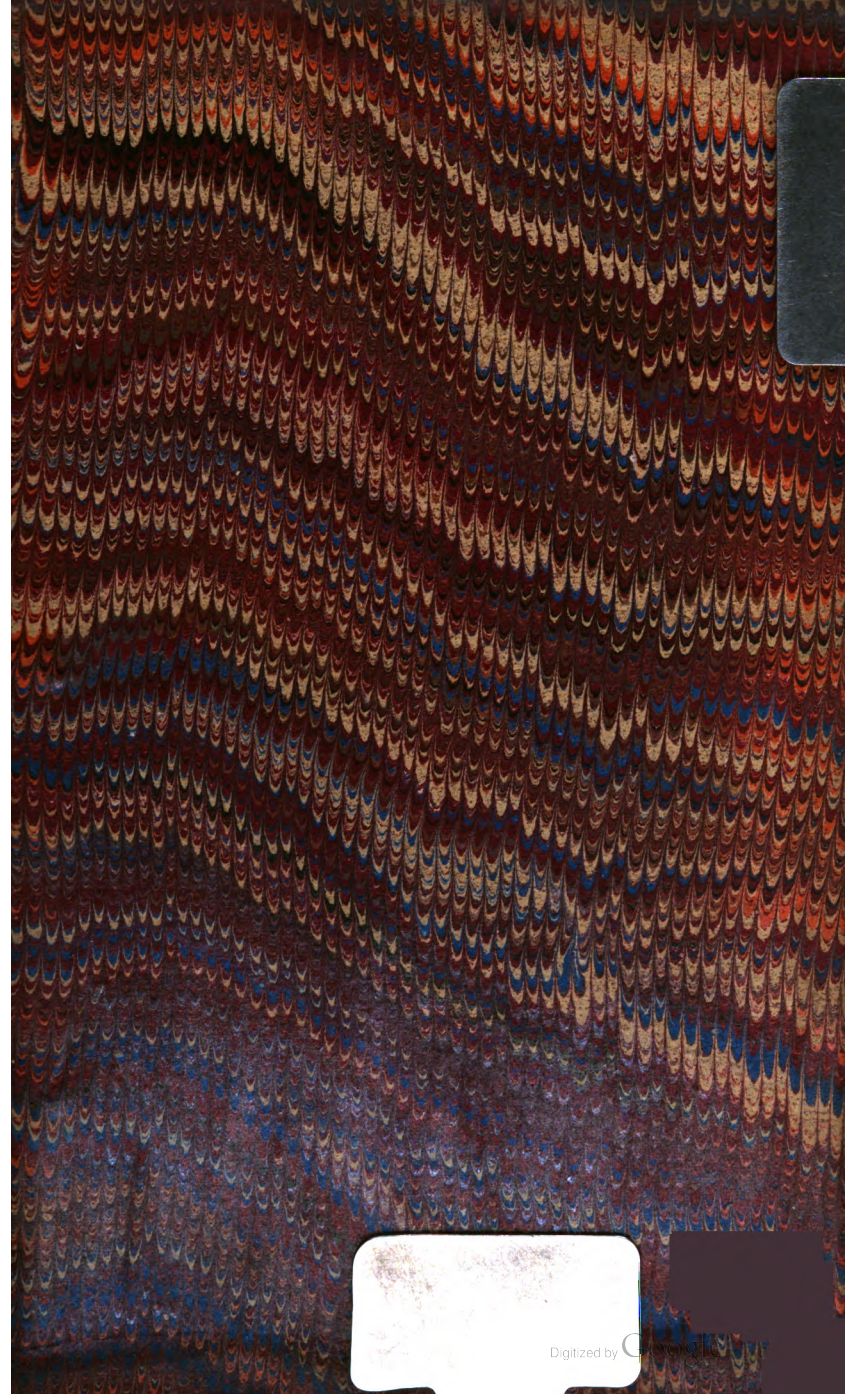
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